



The Catholic School Journal



A Monthly Magazine of Educational Topics and School Methods

For the Grades, High School and College.

25th. Year of Publication.



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IN THIS ISSUE:

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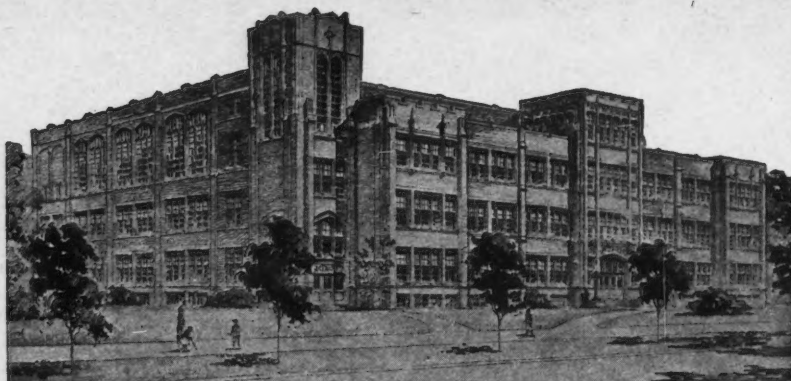
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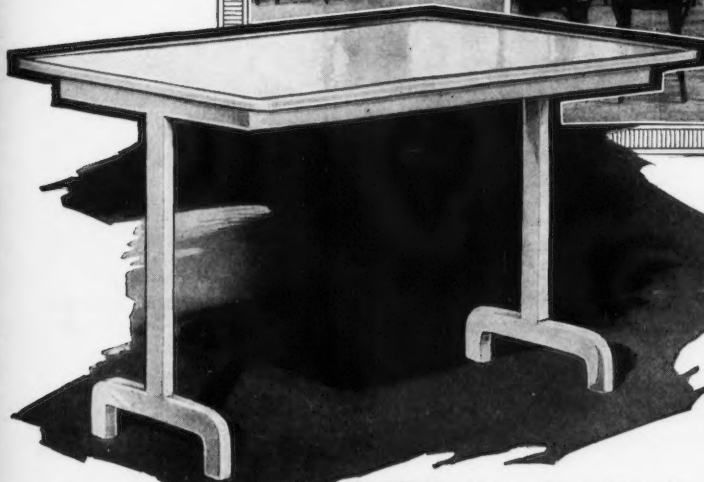
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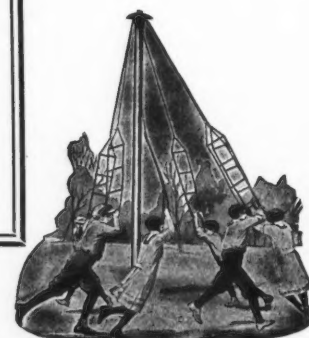
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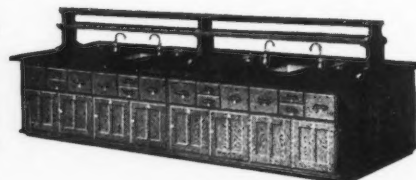
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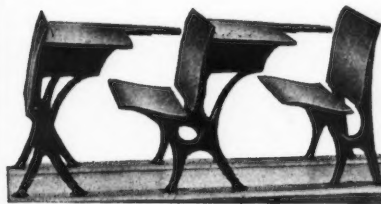
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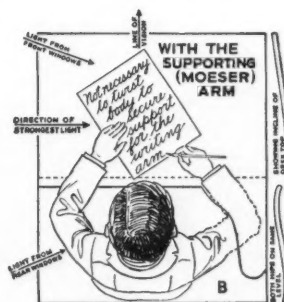
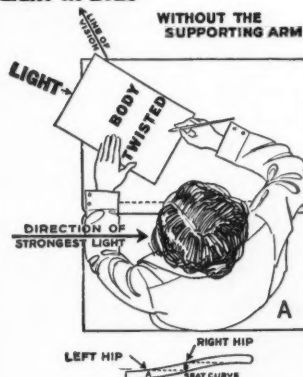
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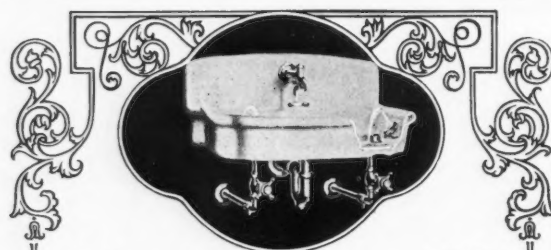
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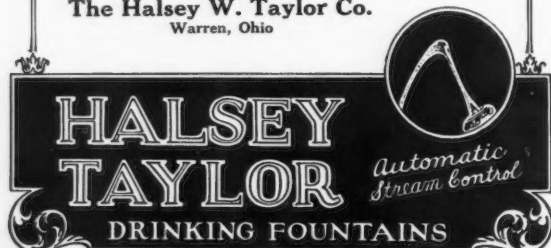
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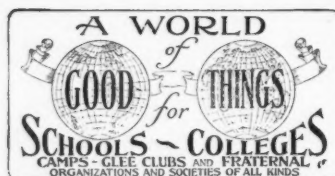
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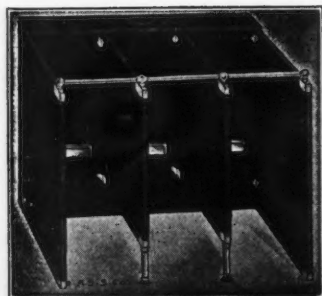
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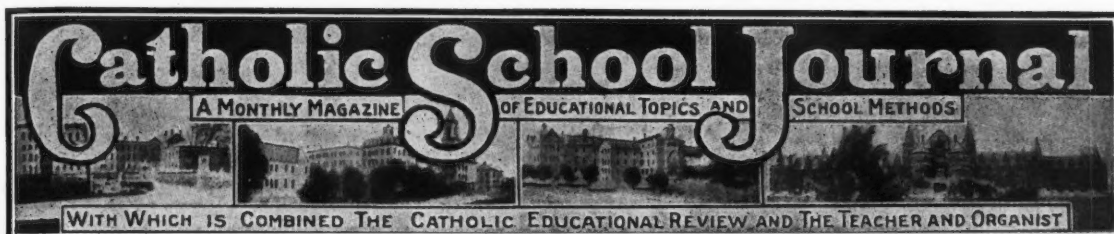
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Vol XXV, No. 5

MILWAUKEE, WIS., OCTOBER, 1925.

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Current Educational Notes

By "Leslie Stanton", (A Religious Teacher)

THE WORK OF A NUN. The little nun stood at the window of her classroom. She was tired and discouraged. As she looked out over the sandy wastes of the desert to the barren mountains that lay south of the Rio Grande, her thoughts instinctively turned back to the green fields of Kentucky. Was her work a success for God? Was it possible to teach the truths of Faith to the poorly clad, restless urchins that formed her class?

As she looked from the little window to the narrow street below, she saw a hearse drive to the church door, but before she could look further, there was a restless move and a voice from the class:

"Sister, I must go to the funeral; it is my friend."

The little nun turned wearily and motioned to an active boy of ten to be quiet. There was a knock at the door and the gentle pastor stood smiling and beckoned to the nervous excited youngster, who again was trying to attract the attention of his tired teacher.

"Sister, a man was dying yesterday, here in the quarters of the poor, and this child was playing near the house. When he discovered that someone was dying unattended by a priest, he came to me and brought me to the dying one. Sister, this child has saved a soul. When I asked him how he knew what to do, he told me that you had taught them in class always to call a priest in the time of sickness. See, Sister, your teaching has not been in vain."

When the door had closed, the little Sister's eyes were still looking out over the barren desert and the sandy wastes dotted here and there by cactus plants. Her thoughts are not back upon the green fields of the East, for there is joy in her heart. She knows that she is leading souls to God; that she is teaching the little ones to love their Faith.

FINDING THE MOST BEAUTIFUL WORDS. Everybody who is interested in the study and use of the English language ought to be pleased to read of an unusual contest recently held in New York for the purpose of deciding what may be considered the twenty most beautiful words. The number of people who took part in the contest is also of much interest. The report says:

Thousands of people took part and John Shea, a lawyer, was declared the winner. Of the 25 words submitted by Mr. Shea, 21 were accepted. The words accepted were—Melody, splendor, adoration, eloquence, virtue, innocence, modesty, faith, joy,

honor, radiance, nobility, sympathy, heaven, love, divine, hope, harmony, happiness, purity, liberty.

Three words were rejected: Grace, justice, and truth. The two former were eliminated, it was explained, because of the harshness of the "g" in "grace" and the "j" in "justice." The word "truth" was eliminated because of its metallic sound. Why the words "mother" and "home" were not included in the list was not explained.

OUR CATHOLIC LITANIES. We sometimes feel that our Catholic youth do not appreciate how beautiful a form of prayer our approved litanies are. Too many of them never think of opening a prayer-book except on Sunday. The few minutes of oral prayer offered up by the average Catholic generally includes the Our Father, the Hail Mary, the Creed and the Confiteor. Morning and night prayers, as they are given in our manuals of piety, are seldom recited. Mental prayer is not even so much as thought of; and yet many Catholics complain that they cannot pray, aye, more than that, they do not know how to pray.

The Litany of the Holy Name of Jesus is a veritable mine of spirituality. Our Lord Himself is addressed by a great variety of beautiful titles, and it is impossible to repeat this prayer without being moved to sentiments of contrition, and without being inspired with a deeper love and confidence in the Saviour and Redeemer of the world. The same is largely true of the Litany of the Blessed Virgin Mary. The Mother of God is appealed to under a great variety of titles. The heights above and the depths beneath—in fact, the whole realm of nature has been searched for terms in which to pay tribute to Mary's charity and zeal for souls. Every term is a hymn of praise.

THE MENACE OF POISONOUS READING. Thousands of good citizens who never have looked into cheap popular story magazines entertain misgivings regarding their contents because of the bold indecency of some of the highly-colored illustrations on their covers. Clergymen, teachers and parents who have made a study of the stories printed in certain of these periodicals declare that they are worse than the pictures—positively reeking with immoral suggestions and *con amore* descriptions of deliberate wickedness.

A writer in the Baltimore Sun asserts that in one Ohio city of not more than 25,000 inhabitants it was discovered that 68 out of 110 monthly and weekly

issues exposed on the news-stands were devoted to narratives hinging on experiences relating to sex, and that the regular sales of a single publication of this class in another city of the same class accounted for the weekly disposal of 1,800 copies. The combined circulation of twenty of the most widely patronized of these magazines in the country at large is declared to be 55,560,000 in the course of a year. The same authority observes: "All of these periodicals are frankly and openly pornographic. They carry no advertising, and are shipped to the dealers by express, so as to avoid going through the mails. They are of the type that have to be read by stealth and hidden in the desk."

Here is a warning to parents and teachers. Everywhere there is danger of these serpents entering the gardens of education, and they must be watched for and expelled, with the alternative of injury, often irreparable to tender plants.

Experience has proved that the situation is one which must be handled with tact, curiosity being a powerful propensity in human beings, particularly in the young. The surest safeguard against danger is the establishment of such perfect confidence between older persons and their youthful charges that the latter will be prevented by a feeling of loyalty from entering upon doubtful courses in the matter of reading. Another admirable preventive is the enlistment of interest in wholesome literature, which, besides being entertaining in itself, tends to build up good taste and healthy moral discernment, qualifying their possessors to resist temptation.

SUCCESS COMES FROM CO-OPERATION.

It seems hardly necessary to urge upon the Catholic schools and colleges and those responsible for their administration and instruction that it is expected that they will join in the general observance of promoting education during America Education Week to the utmost of their abilities. Programs can be effectively arranged by the schools and co-operating organizations that will materially enhance the value of this general effort. The pastor and teachers should take the lead and secure the co-operation of all organizations of the school in the observance of the week.

It is the work to focus the minds of the American people upon what the Catholic schools and colleges are doing, what their needs and objectives are. Thus, with an enlightened comprehension of what is being done and attempted by the schools we may confidently hope from the observance of the week to secure larger and more united popular effort in behalf of the schools.

The principals and teachers should give summaries and demonstrations of what a modern school does; how the teaching of writing, reading, and arithmetic have been revolutionized; how health and physical development of the pupils are cared for; how the coming citizens are given knowledge of their rights and responsibilities, and how they are trained in the exercise of these rights and in the discharge of their duties through the organization of the school, through classroom exercises, and through children's clubs. Programs, pageants, and exhibits should be held in all schools. Parents must be attracted to these meetings and exhibits.

Pupils may make posters, four-minute speeches, write slogans, visit court-houses, business houses, parks, and public libraries to learn first hand more about what the government does for its citizens. Patriotic music should be sung and played and the meaning of the American flag taught and the flag honored. Members of the American Legion and others should be invited to speak at meetings held in the schools and in the community.

AMERICAN EDUCATION WEEK,

Nov. 16 to 22, 1925.

This year the President's proclamation for American Education Week again directs attention to the lofty mission of the American school—the perpetuation of America's free institutions through a rightly educated citizenry. The very existence of our system of Catholic school is an indisputable manifestation on the part of the Hierarchy of a high degree of concern for and an unswerving devotion to this high purpose.

Constitution Day.

Monday, November 16.

1. The Constitution safeguards the eternal verities of liberty and justice.
 2. The Constitution is an effective manifestation of a higher law.
 3. The Supreme Court as the final conscience of the nation.
 4. The Constitution as a protector of minorities.
- Slogan—Obey the law of the land.
References—Civics; Catechism; Official Attitude of the Catholic Church on Education; The Constitution of the United States.—Beck.

Patriotism Day

Tuesday, November 17.

1. The Flag—the emblem of liberty, honor and justice.
 2. The sacredness of the ballot.
 3. The Americanism of the Catholic school.
 4. The immigrant's contribution to America.
- Slogan—Every Catholic school is a nursery of patriotism.
References—Catechism of Catholic Education, chapter V; Official Attitude of the Catholic Church on Education; Social Problems and Agencies.—Spalding.

Religious Teacher Day

Wednesday, November 18.

1. More religious vocations the crying need of the hour.
 2. The religious teacher as a moulder of character.
 3. The need for better co-operation between Catholic parents and religious teachers.
 4. The training of a religious teacher.
- Slogan—The religious teacher is a living example of the great purposes underlying Catholic life.
References—Catechism of Catholic Education, chapters X and XI; Official Attitude of the Catholic Church on Education; The Catholic Teachers' Companion.—Kirsch.

Catholic Parish School Day

Thursday, November 19.

1. Organization and work of the parish school.
 2. Our people have demonstrated their faith in Catholic education.
 3. Financial support of the parish school.
 4. School training must be supported by training in the home.
- Slogan—Love of God and Country is taught in the Catholic parish school.
References—The Catholic High School; Catechism of Catholic Education, chapters II-XII.

Health Education Day

Friday, November 20.

1. Provide for the physical as well as the mental and spiritual.
 2. Good health is essential to success in school work.
 3. Health instruction is the combined responsibility of the school and home.
 4. The school teaches how to work; it should also teach how to play.
- Slogan—Every child in a Catholic school a healthy child.
References—Medical Supervision in Catholic Schools, pp. 14-22, 35-39; Health Education Bibliography, pp. 7-12; Health Through the School Day, Part II—graded suggestions.

Catholic High School and College Day

Saturday, November 21.

1. Endowments for Catholic colleges.
 2. The value of a Catholic college education.
 3. The need of more Catholic high schools.
 4. The phenomenal growth of the Catholic high school system.
- Slogan—Catholic colleges and high schools train for ideal citizenship.
References—Catechism of Catholic Education, chapters II, III, IV, VI, XI and XII. The Catholic High School—entire text; N. C. W. C. Bulletin—October, 1925, Catholic Secondary Schools in 1924.

For God and Country

Religious Education Day

Sunday, November 22.

1. The significance of the Supreme Court decision on the Oregon School Law.
 2. Decrees of the Church on attendance at Catholic schools.
 3. The principles which serve as a basis of Catholic education.
 4. The laity's contribution to the establishment and maintenance of the Catholic school system.
- Slogan—Every Catholic child in a Catholic school.
References—Catechism of Catholic Education, chapters VIII and IX; Official Attitude of the Catholic Church on Education; N. C. W. C. Bulletin, July, 1925—What the Oregon Decision Means for American Education.

Christian Pedagogy

By Rev. Henry Woods, S.J.

OUR Christian schools have always had their Christian pedagogy. One might answer that the Christian school measures its age by centuries, while pedagogy is something new. But pedagogy is no more than a name; and to invent the name is not to create the thing. Sometimes the name is invented because the thing is newly created. Thus, "*machina dactyographica*" expresses very elegantly a convenience of modern life, as "automobile" expresses another far from elegantly. More frequently, however, the new name follows a new view of what has been long known. Flowers, pods, seeds have been known since Adam was a gardener: Botany has given them names according to the botanist's view of them. It would be unwarrantable, therefore, to assume that, because "pedagogy" and "pedagogics" are of a vogue comparatively recent, the art of teaching is something new.

That the Christian school has a specific system of pedagogy is easily shown. The rules of an art are usually learned from experience, and rectified and perfected by scientific principles. The first painters acquired an imperfect knowledge of perspective through experience. Having the artistic eye, they saw in general how things were to be depicted, and so painted what they saw. They saw how to foreshorten with some exactness, learning from many a partial success how to bring an arm or a leg within a very narrow space of canvas without impairing the representation of its natural dimensions, and how by a proper arrangement of light and shade to obtain the appearance of projection from the body. By correcting their coloring they discovered how to give distance to the background and nearness to the foreground and an atmosphere to the whole. Each master had his art, which he handed on to his disciples. With the application of physics and mathematics the art was perfected and made universal. Only the inspiration, that no rule can convey, remained personal to be the characteristic of the master's school.

So was it with Christian teaching. The relation between teacher and pupil is natural and necessary. The knowledge man's life, intelligent and free, demands, is not, as the brute's instinct, implanted. It must be acquired. If in some measure man learns from purely personal experience, such knowledge cannot but lie within very narrow bounds. He must share in the experience of the ages; and this can come to him only through a teacher who has himself received from the lips of his predecessors. The supernatural doctrine required by man raised to the supernatural order, lies outside all experience. It can be communicated only by the direct tradition issuing from an evidently infallible authority to whom God the Revealer has entrusted it.

Teaching, then, unlike the other arts, is not confined to a few, to be exercised by them for the benefit, more or less indirect, of the many. It is universal. All, as they mature in experience of the present, in traditions of the past, in the knowledge and exercise of divine things, are teachers each in his or

her degree. It is not an art useful and convenient for the amelioration only of human life. It is a necessary art, in an order higher and nobler than any natural art, since the human life that necessarily demands it, is, by God's gift, supernatural.

On many from the beginning God has bestowed in a high degree the teacher's gift. Of these we need not cite the greatest names. We all know them for they are recorded in history. Besides such there was many another we shall never know until the buried secrets of time shall be revealed in eternity. With their wise discernment and varied experience developed the Christian method, which they handed on to their successors as a precious tradition. It was precious. We must never forget that the universal, necessary, supernatural art of Christian teaching holds in God's providence a peculiar place, no art, merely natural and human, can occupy. Of teachers and the Teacher of all is ever true the apostolic formula: "Paul plants, Apollo waters, but God gives the increase." At length came the day of the great teaching orders, of the Brothers of the Christian Schools, of the Jesuits, of the Ursulines, of the Sisters of Notre Dame and of the Holy Name, of the Religious of the Sacred Heart, in which by the application of universal principles the wisdom and experience of centuries was co-ordinated and codified. Thus arose our system of Christian education, one in its essence, multiplex in its varied application according to the special function of each educating congregation or order.

But some may be unwilling to accept these conclusions. If our teaching was really systematic, to be accepted as an art, how did it remain unrecognized? How was it that Herbart, Froebel and Pestalozzi were needed to procure for the teacher's art a universal acceptance? The answer is not difficult. Similar questions are asked concerning the Catholic Faith. If the Trinity be an article of faith revealed by Christ, why was it not proclaimed before the Council of Nice? We reply that it was promulgated, accepted, believed quietly and as a matter of course in the body of revelation; the proclamation of the dogma became necessary, only when heretics attacked the doctrine. This is the history of every dogma. Definition is the answer to doubt. The question must be raised before infallible authority can reply.

The Kingdom of Christ has its analogues in the kingdom of Satan. The fundamental principles of the one are the deadly heresies of the other. In its own native home Christian education was in quiet possession. There was no question of its rights, its principles, its methods. Yet in its preference of the supernatural to the natural, in its subordination of mere reason to faith, in its subjection of the will to authority, in its training of the child to rational service and self-control, it was a standing challenge to the enemy. According to the standard of the kingdom of Satan, it was a heresy to be extirpated. In that kingdom, when the propitious moment came, the question was raised. There the answer was

given. There Christian education was condemned in terms of the new pedagogy resting upon principles essentially antichristian. This their conclusions prove more and more evidently, as one after another they appear with the lapse of time.

The question was raised necessarily. Modern pedagogy is a child of the Revolution to the cry of liberty, equality, fraternity, the Revolution proclaimed the exaltation of the people to the sovereign place. But the people as a multitude never can be sovereign. Hence by "the people," was meant a moral unit without that visible, personal element the possessor of authority, to be the natural bond of union responsible for every wrong that tended to break all union by abuse of power. In clearer terms "the people" according to the revolutionary sense meant the state, impersonal, irresponsible, yet most absolute. Such a state, held by no law, is necessarily hostile to all right coming from the moral law. It demands the degradation of the Church; the abolition, as far as possible, of all natural societies within its sphere; it ignores the rights of such as cannot be destroyed and forbids any private association without its formal consent. Thus the individual is supposed to be enfranchised, restored to his natural civic rights, brought face to face with the state, his creature and servant. In fact, deprived of those safeguards of right which religion gives, deprived of the protection of the old subordinate societies within the state, forbidden to organize new ones to take their place, he stands before the state, or rather, the lawless crew usurping its power, stripped of every guarantee of freedom, an abject slave, a mere instrument whereby they will attain their ends. This is the real revolutionary gospel. To win its acceptance by men aspiring naturally to nobler things the state must educate. However disguised, the theory of state-education is no other than this.

Americans find this hard to understand. They use the same terminology as the revolutionists of Europe, and assume a community of ideas. Nevertheless, the American Revolution was as different from the European as light from darkness. This was destructive: ours, constructive. This was violent, defiant of right, ours the natural passing of a nation from the last bonds of adolescence to the assured rights of maturity. To the British Government was given the choice: Recognize us as an integral part of the empire on equal terms with yourselves, or admit our right, the right of all human maturity, to an independent social establishment and home. The war was an accident, the result of the refusal to understand the inevitable working out of human growth and development. We therefore used the term "the people" to signify a legitimate democracy, and all that responsibility of rulers and personal freedom of citizens a legitimate democracy implies. We have not yet grasped the full contents of the phrase as abused by European violence.

According then to the revolutionary theory the state must educate. How shall it do so? For it the Christian tradition is impossible. If after comparative failure to extinguish Christianity, the Revolution allowed religion some freedom of action in the matter of education, this was no reconciliation, no recognition of right. Give religion free scope in ed-

ucation, and the Revolution would be undone. Hamper it, tyrannize over it, corrupt it, if possible, and so destroy it. Never admit it officially as a teacher. The principles of such education as the state requires, must be sought elsewhere. Kantism, the philosophy of the Revolution, the philosophy of subjectivism, of phenomenalism, of agnosticism, of pragmatism, of the denial of objective truth, of the negation of universal principles, of monistic evolution, of the rejection of the personal Creator, of idealistic pantheism, pregnant with every error, is ready at hand. To it the Revolution turns, seeking from it a new art to give new rules for the attaining of new ends.

All admit the art of life, whereby man makes the most of the opportunities met with in his brief sojourn on earth. Education teaches how to live. It therefore gives the practical rules of that art. Viewing the two principles: "Man is a passing phenomenon. He is of the state and for the state. He lives primarily for public service;" and: "Man is a being with an eternal destiny. He comes from God and returns to God. He lives entirely for God and for his eternal happiness in God," we see that there can be no agreement between the education founded on the latter, and in possession for centuries, and the new education drawn from the former. Hence the new pedagogy, which, taking advantage of the fact that the pedagogy of the older education was practical rather than theoretical to deny its existence, comes to pose as a new discovery.

We may remark, leaving the full verification to our readers, that while the old pedagogy followed the teaching of nature, the new, despite appearances, is in the main artificial. The problem of the former, too simple for such a name, was to aid the faculties of the child as they developed naturally, to perform their functions in the attainment of the end recognized by reason. For the latter there was indeed a problem: "How to mould and adapt the child's developing faculties to serve an end forged by a false philosophy." No wonder that a new method was demanded!

We can give one illustration only; but it shall be fundamental. All Kantism philosophy denies the possibility of any external cognition. We know our internal phenomena; and science consists in observing them individually and classifying them immediately or reductively under the various generic and specific forms we find in ourselves. Hence the development of observation is the first step in education. It begins in the kindergarten. But the proper term is not the **development**, but the **forcing** of observation, a perversion of nature in the interest of a false principle. Children are not naturally observers in the full sense of the term. Formal conscious observation is a reflex operation: the natural operation of childhood is in general direct. Childhood is, both materially and intellectually, the time of assimilation and growth. During it matter and energy are stored up for the future. It is receptive in the highest degree. Memory is then most active. Observation, except in the elementary degree inseparable from reason, is naturally of late development. If it be forced into premature activity the natural consequence will be an atrophy of memory no future care

(Continued on Page 228)

Socializing Education

By Rev. J. M. Wolfe, S.T.D., Ph.D.

NAMES sometimes beget erroneous impressions or lead to inferences that are not justified by the thought for which the name is but a symbol. This may be in many cases true of the term Socializing or Socialization. Misapprehension may easily follow the casual interpretation of the theory that is labeled with that name.

The acceptance of the word in meanings that come from the ordinary experiences with social activities will lead to the conclusion that education has already been too Socialized,—that it has wandered woefully from the primary aims for which the school has been organized, and that a movement, with a vigorous impulse back to the old essentials, is more desired than anything new. The explanation then is ventured that the young have been surfeited with societies and parties with the result that they have no serious interest in the purposes for which they go to school.

This interpretation sets up a barrier between the search for knowledge as to the real theory that goes by the name Socialization, and the mind that is possessed with the above notions—thus a theory that is essentially good does not receive the consideration that it deserves. The clear presentation then of the real issues may lead to a further interest in the subject, and draw sympathy towards a movement which is bound to secure advances wherever it is thoroughly understood.

Socialization is not connected up with anything that distracts from the essentials of education. It is not a theory that defends the odious society or distracting and demoralizing parties. It is not in strict language a theory, it is a principle, which lies deep in the well springs of human nature. It is a deduction made from observations of human nature in the individual and in the group. Social, in the concept of socialization, is taken in its broadest possible sense, as against a restricted meaning that is usually attached to it. Etymologically, social means contiguous, with the idea that in the world one thing follows (sequi, socium, sociale) another. Since amongst human beings this contiguity was quite naturally limited in its concept to propinquity and consequent relationship between such beings, social received a general but narrow meaning, as denoting various phases of such relationship. In its widest acceptance social comprehends all the intricate facts and forces that intervene between man and anything by which he is surrounded.

Socialization thus means in its psychological determinations the bringing of man in contact with his surroundings as far as that is possible, and the leading him into a knowledge of things through real experience with them. Pedagogically it is a principle and a movement. As a principle it means learning through experience, and as a movement it directs the entire educational procedure back to natural elements and laws, and defends that the child should learn from its own experiences with its environment, and not learn merely the abstractions from the experiences of others. In this aspect it is

to be a far-as-possible-accomplishment, as all the knowledge that the young are to acquire cannot be given in the actual setting in which those who have transmitted it acquired it. It advances however the general movement away from the extreme formalism of the old school to the acquisition of knowledge in the human way in which it was first acquired in its concrete forms.

Psychologically the principle is based on the observable fact that the individual grows on the basis of self preservation and development. Instinctively motivated by these, his activities seek the effective. They are to give returns in accomplishment of something towards these personal ends. His contacts with anything in the movement result in increasing interest, in the measure in which they react on what he already is and has, especially in mental and physical experiences. That which does something to himself, in which some result has been effected, draws, through interest and pleasure in it, a repetition. The repetition is not an exact reproduction of a previous act, but an extension of it into a broader field or a new phase of the old.

Growth and development come from such activities. What these activities are to be depends in the largest measure on those possible contacts that are natural or are selectively provided for him in the neighborhood in which he lives. The estimate of the environment and the contacts depends on the interpretation of the experience. If he is to react to his surroundings in a generally favorable way, the experiences should supply right materials for interpretation. His interpretations should be supplemented by those who guide his course. This is important because his interpretations determine whatever choice he is to make from amongst those persons and things that come into his life.

Life has been instructing the individual in this manner from the infancy of the race. His processes of normal growth lead him through experiences with the concrete to abstract generalizations. These are the product of his experiences. Socializing education takes him through these normal ways of learning. It attempts to derive knowledge from those circles in which he is to use it, on the basis that in no other way can he know just what it will do in those circles.

Normally the knowledge of things does not always come directly from the observation of and the experience with things themselves. Men have always learned from one another through the experiences of the other. This is not a contradiction however of what was said above, because in that intercourse between individuals which results in knowledge, it is not the generalization or the lesson of the experience that is first given, but the experiences with the concrete life situation.

Thus the individual is conceived to learn normally in situations which provide contacts with persons and things. Through activities in such surroundings experience are enriched and the lessons of life learned. His own activity becomes an element in a group activity, and, in that acting together with the group, there comes,

or should come, that division of labor and co-operative fellowship which alone can bring good to the group and consequently to the individual self. He cannot be sure of his activity effecting the good of the group if it is isolated from the group. How can it then effect his own good? That the good of the whole exists before the good of the part is an often-applied axiom of the scholastics, and has received much application recently in advancing the educative process along more scientific lines.

Thus the individual experiences his own activity as a part of that of the group. The knowledge thus derived is such as will fit into life situations, which of their very nature presuppose a group of several. Such knowledge has practical value because there is some use for it, inasmuch as the individual through the acquisition of it realizes wherein it will fit. Such knowledge may develop into generalization and theory, but it is not theoretical in the sense that the information gotten through formal teaching processes was theoretical. The one is theoretical because it is based upon experiences, but has become a general principle for interpretation of further experiences; the other is theoretical because the learner has not yet made a life experiment of it. In fact, the one may be called a living process, while the other is supposed to prepare for living.

This process vitalizes education. It educates the child to enter into the activities which the environment calls for. The curriculum is to contain only such elements as are appraised according to a life value. Life eventually discards such as are not. Waste of time on obsolete generalizations is avoided by a finer skillfulness in those activities which have a maximum value in the life that the child experiences from day to day.

The resultant growth is human because the process is based on the individual's capacity to co-operate in living his life right in that environment in which he is placed. No one really ever does contribute more than his native abilities will allow. In all humanized activity there is a recognition of fundamental differences in capacities and abilities. The growth is thus individual because it is advanced in the direction in which the individual can develop. The uniform injection of the matter of a text-book never did secure reactions which would show the humanness in the method.

Populations have so increased, congestion in all centers has become so great, and even in sparsely settled sections modes of transportation and communication bring groups together in one way or other, that the concept of education has been so changed that must include this phase of group activity because modern life demands it. Education is for life in a larger sense than ever before. Life in a democracy with all its extended freedoms is quite different from life under any previous form of government. The theory of democracy is based on a philosophy of life in which the group is to receive the best interests of the individuals that make it up. This is as deep as it is high. It extends equally in at least two directions. The group welfare is dependent on the individual's welfare, because in every way possible the general physical, mental, moral and spiritual condition of the individuals rises to the surface in the agency that directs the group as a whole. The welfare of the individual is the welfare of the group, and vice versa. The force that directs the group has no more strength than the common denominator or median of that of the individuals that make it up.

Education as it is for such a life must be for right activities in such a life, which are group activities. Participation in such activities in a right way must come from education, but it cannot come from such an educative process as makes learning purely individualistic rather than from experiences which come from group interactions. The old processes are rapidly changing because they have been found inadequate to meet the needs of children in a democracy which grants the fullest freedom. The old met the social needs of the time, but there is no one but can see that these have changed.

The principle of socialization then is brought into the school procedure as it is seen to operate in life. It goes deeper than the supervision of extra-curricular activities or the devices of the socialized recitation. It is eminently a basic reason for change from interest on the teacher's part in subject matter to the growth of children along those lines which will fit them for right living in the world and environment in which they have to live. Passing by

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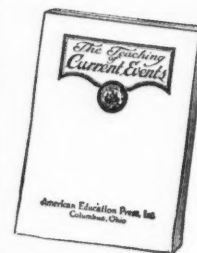
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The Principle Back of Dayton

By Rev. J. Elliot Ross, C.S.P.

AS a Catholic, the most surprising thing to me about the recent episode in Dayton, Tennessee, was the attitude of some Catholic papers. Considering the way in which our periodicals quite generally had opposed evolution, I should have expected them to welcome this restriction placed upon the teaching of the theory of evolution. But to my great surprise some, at least, seemed to side with Darrow rather than with Bryan.

This was due largely to their conception of the Tennessee law. They seemed to think that it was an attempt to unite the State with Fundamentalist Protestantism. "Under our system of government," said an editorial in "The Catholic Club Bulletin," of New York (July), "the Church and State are separate and distinct and neither has the right to usurp the prerogatives of the other. If the State has the authority to interpret one part of the Bible it has the right to interpret any part of it, and by prescribing what shall and shall not be believed, to establish a State religion."

A writer in an Eastern periodical heads his article: "The Danger of the Tennessee Law." This danger he thinks is the initiation of a State religion.

I have great sympathy with anyone who stands for a separation of Church and State, and for religious toleration, and I yield to no one in my loyalty to these two great American principles. The Catholics of Maryland were largely responsible for the presence of these principles in our public life, and I am proud of being a Marylander. But my love for these principles has led me to a different conclusion in regard to the Tennessee law. In fact the law seems to me rather a defense of these principles. So far from the Tennessee law being a uniting of Church and State, it seems to me to be just the opposite—a reasonable effort to keep Church and State separated, to protect the religious freedom of various groups in the community. Of course, I may be mistaken in this, but at least no harm will be done by expressing my opinion.

The Tennessee law does not, as far as I can see, assume that the Fundamentalist interpretation of Genesis is correct. It merely decreed that the public schools, supported largely by the taxes of Fundamentalists, shall not be used to violate their deep religious convictions. We have had something similar in other places. For instance, in New York the Jews objected to any celebration of Christmas in the public schools on the ground that their children should not be subjected to this Christian influence. Their objection was recognized as valid by a school board certainly dominantly Christian. Does that mean that the school board is interpreting the Bible in a Jewish sense? Of course not. Does it mean that the State in New York has been united with the Jewish Synagogue? Of course not. It means merely that religious freedom and separation of Church and State have been vindicated. And the situation is not essentially changed in this regard by the regulations emanating from a State legislature rather than from a municipal school board.

Personally, I have no difficulty in reconciling the

biblical account of creation with a truly scientific theory of evolution. I am perfectly willing to take my stand with Fr. Erich Wasmann, S. J., in the Catholic Encyclopedia: "That God should have made use of natural, evolutionary, original causes in the production of man's body, is *per se* not improbable." But a great many sincere and intelligent Christian people cannot see this. And I believe that the public schools should not be used to contradict their interpretation of God's revelation. It is not a question of whether their interpretation is right or wrong, any more than in New York it is a question of whether Christianity or Judaism is right. It is not a question of uniting the State with the Fundamentalists, but of keeping it from being united with the Modernists.

Furthermore, the assumption on the part of the Catholic papers criticizing the Tennesseans to be that the Tennessee law forbids the teaching that any Catholic may hold and teach, and that it is only the narrow Fundamentalists who would be adversely affected by the teaching of what the law forbids. And this may be true. I suppose that we cannot definitely affirm the contrary until the higher courts have finally interpreted the law. But it is very possible that a violation of this law would also be the teaching of something that no Catholic could believe. And this seems to me the more probable position.

To violate the law one must teach a theory which "denies the story of the divine creation of man as taught in the Bible," and also "that man has descended from a lower order of animals." A little thought will show that this wording leaves ample room for court interpretation. For instance, what is meant by the word "teach"? If a man proposed a theory of evolution as an hypothesis held by some and denied by others, giving the arguments for and against, would he be teaching this theory? Or is it necessary, in the intention of the law, that he should set it forth to his pupils as certainly true? When we speak of the Church "teaching something we mean it in this latter sense.

Again, what is meant by a denial of the story of creation as taught by the Bible? If a man can adduce a number of reputable exegetes who harmonize his theory of evolution with the biblical account, can he be said to deny the biblical account? That will be for the courts to determine. Until they do interpret the law in this regard, it is unfair to criticize the law on the assumption of any particular interpretation of one's own. And I think this is true even though some Tennesseans in advocating the law or during the trial at Dayton may individually have used language implying one particular interpretation of Genesis.

But the teaching of some theory that contradicts the biblical account, no matter how we interpret this particular phrase, does not by itself violate the law. In addition, one must teach that man is descended from a lower order of animals. And what is meant by the word man? The ordinary meaning is man as a complete being, body and soul. Hence, if one

teaches merely that man's body has been evolved from lower animals, is he violating the law? That, too, will be for the courts to determine, and it is unfair to criticize the law until we have received that official interpretation. I readily grant that some who voted for the law were probably thinking only of the man's body. But the legislature as a whole can be judged only by its official act.

Suppose, however, that the law will be strictly interpreted, that is, that to violate it, a man must teach as absolutely true a theory that no reputable exegetes harmonize with the Bible, and that man, body and soul, is descended from lower animals. Is not a State legislature perfectly within its rights in saying that such teaching shall not occur in schools supported by public taxes? And should not Catholics be upholding the exercise of this right, rather than opposing it?

If we do not uphold this right, then I do not see how we can escape taking the position that teachers in the public schools, supported at least in part by our taxes, are at perfect liberty to contradict our most sacred and fundamental beliefs. And what becomes of freedom of religion? What becomes of separation of Church and State? We should then be compelled to pay out our money in taxes to support teaching diametrically opposed to us.

"Carried out to its logical extent and applied to other portions of the Bible," the writer in America has said, "the principle of the Tennessee law would mean the possibility of a bureaucratic, thought-stifling censorship of every subject taught in the public schools, in order to prevent the propagation of some idea which those in authority considered foreign to their own particular notion of Christianity." Perhaps. But are principles ever carried to their logical conclusions in political life? By the same token, the principle that the State has a right to inflict capital punishment would mean that those in authority could take the life of anyone committing what they defined as a crime—drinking beer, for instance. And the principle that the State may not prohibit in the public schools the teaching of what is contrary to the religious beliefs of responsibility groups, would lead to just as grave difficulties as those pointed out as dangers of the Tennessee law. For if the professor of science may deny what we believe to be God's revelation regarding creation, may not the professor of history deny the historical existence of Christ, may not the professor of psychology deny the freedom of the will?

This question of the freedom of the will seems to me more important from our standpoint than the question of evolution. Of course, it may be looked upon as a sort of by-product of the evolutionary theory, and I suppose it will hardly be taught except by persons holding a very materialistic theory of evolution. But the mere theory of evolution as ordinarily taught in our colleges does not necessarily conflict with our faith, whereas determinism does so conflict. For if the will is not free, then there is no such thing as human responsibility; if no responsibility then no sin; if no sin then redemption; and the whole Christian conception of the Incarnation disappears.

Determinism is being taught in a great number of colleges today, and in many different fields of

thought. One will find it not only in the department of philosophy and psychology where one might perhaps expect it, but also in sociology, history, and even sometimes political economy. And it is being taught in a strict sense of that word. It is not merely a question of explaining this as one philosophical theory and giving the arguments for and against; but it is taught as the only correct explanation of human conduct.

Wherever this is happening in State schools, then our money paid in taxes is being used to undermine the whole foundation of Catholicism. The State has not been united with any particular brand of Protestantism, it is true, but it has nevertheless been united with a Church, if we give the word church a broad enough meaning. It is united with a numerous group having a fairly definite creed and considerable cohesiveness. To deny the freedom of the will is as much a dogma as to assert predestination, or the inspiration of the Bible. And when the public schools are used to teach determinism it is as true a union of Church and State as if they were used to teach Presbyterianism or Catholicism.

The only safe thing for us is to keep the public schools absolutely neutral. And neutral not only between Catholics and Protestants, but also between religious-minded people generally and Agnostics, or Atheists, or Materialists. We ought not allow ourselves to be deceived by any specious catchwords. It is not always the group shouting loudest for freedom of worship and separation of Church and State that really stands for these things. And in this particular case, no matter what may have been the intention of certain backers, it seems to me that the Tennessee law makes for such separation. Perhaps the particular instance was unfortunate. But I think the principle back of it is that the public schools should not be used as a vehicle for attacking religion, any more than they should be used for spreading any special brand of religion.

I suggest this principle somewhat tentatively. Its application may sometimes be difficult. Perhaps the application in Tennessee was unwise or impudent. But that does not necessarily invalidate the principle itself. We stand for religious toleration in this country. Nevertheless, religious toleration can be reduced to an absurdity. There is no such thing as toleration. We have not tolerated polygamy among the Mormons, and we have compelled Christian Scientists to call in physicians. Doubtless, it will be a very difficult thing to apply the principle that the public schools shall not be used to attack any religion. There will probably be a borderland where doctors will disagree. To push it to extremes would land us in absurdities. But the principle may nevertheless be true and workable.

But suppose the principle is pushed to extremes and we do not reach any reasonable compromise, as we have reached one in the case of religious toleration. What then? At its extremest we should have, I think, not a teaching of religion by State schools but a frank recognition by the State that it cannot have a neutral school any more than it can have a neutral Church, that Education and State must be separated as well as Church and State. To suggest such a possibility means today a political heresy, as

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I Want My Mother

By Sister Mary Henry, O.S.D.

Editor's Note:—Every primary teacher has had experience which will enable her to sympathize with the purpose of this article. Many will gather help and inspiration from its perusal.

ON the first day of school every year, there is hardly a first grade room in the country that does not echo to this cry; "I want my mother!" The ideal of sacrifice of self for the good of others is the direct opposite of this cry of the little child beginning school. It is quite natural that after five years or more of comfortable enjoyment in the centre of the home circle the child suddenly hurled into community life does not like it. Along with the products of fifty-seven other varieties of home training, he is expected to sacrifice his own strong, and hitherto unchecked, likes and dislikes to the arbitrary judgment of a stranger whom custom demands he shall call "Sister".

In the vast majority of cases, for some time past, he has been shrewdly collecting bits of useful information about sisters from the most dangerous of all sources, public opinion. He has heard lurid tales of concealed weapons, insatiable demands and bloodthirsty dispositions. He has perhaps seen sad individual cases. On the other hand certain enthusiasts have tried to persuade him that, as a class, sisters are equal, if not superior, to mothers in the matter of love and kindness. While inexperienced and open to conviction, he is also wary.

Sometimes the mother seems to share the child's diffidence and only with reluctance and misgiving hands in her offspring at the door with, "Sister, here is a new boy for you. I would like to start him in school but he is terrible timid. He takes after me that way. His father's people are very different. He has a little cousin now, and if you could see him! Bold! Oh! But this child is like me. They couldn't get me to stay at school until I was ten. I am afraid he'll never stay! You'll try not to scare him today won't you?" Any primary teacher can conclude this monologue accurately, although it has as many possible endings as there are over-fond mothers. Usually an interruption takes place: the child burying his face in his mother's skirts wails. "I want to go ho-o-ome!"

Many mothers are wise and self-effacing. The latter trait appeals strongly to the first grade teacher on the first day of school. In fact, after years of experience with beginners most teachers agree that unreasonable loneliness in a little child indicates an abnormal condition or a lack of proper home training. The normal child is usually eager to begin school.

Sometimes though, even the child anxious to come to school, after the first, quick, frightened glance at the new, and apparently complicated environment in which he is expected to live, condemns the whole modern system of education in the sweeping statement, likely to end in a piercing howl, "I want my mother!" It is to help to forestall just such a difficulty that these suggestions follow.

The remote preparation for the first day of school should be made before the close of the previous

school year. A party for the prospective candidates to the first grade should be given. Call it Visitors' Day and refer to it throughout the year when warding off the little sisters and brothers who are delightful in themselves but very disturbing on an ordinary school day in a crowded room. It is best, in spite of the temporary hard feelings it may cause, to bar out all infants who have not reached the maturity of five, at least.

The children should plan for their guests' comfort and entertainment. They understand the visitors' wants and the limitations of school entertainment better than the teacher. Refreshments should be omitted under no consideration, even if they consist only of one meagre stick of candy or a single marshmallow. If the latter is served it can be made quite festive by sticking in it a toothpick bearing a gay little flag made in the school colors, with the initial of the school pasted on them, they are very attractive.

The children will, of course, prepare all the details of the party. The wise teacher learns as many of the visitors' names as she can, for next September. On the first day of school when her memory fails, a leading question that seldom fails to provoke a flood of information is, "Haven't I seen you before? Did you come to our party last year?"

No one now denies that the more homelike the atmosphere of the primary room the easier it is to accustom the child to his new life. The first grade **should not** resemble a curio store. Useless rubbish should have no place in it. It is a workshop, and the sooner the little child gets to work, the sooner he forgets that he is an alien.

Many people object to any decoration on the black boards. Black is universally the color of mourning, and the walls of the school painted this sombre color certainly do not appeal to the little child. Of course "mottoes," in any form, are out of place. After carefully inspecting an elaborate and intricate design of "Suffer little children to come unto me." A little child once said, sweetly and cordially, to the teacher, "You have some awfully pretty snakes on your wall, haven't you?" An honest teacher, and surely our sisters are that, plans her room for the children and not for the stray visitor who may find his or her way into the building, occasionally. Any teacher who loves little children and wants to make them feel at home will succeed.

The commercial "cut outs" help the teacher who does not draw well. They save time for the sister who does. They can be obtained in wall paper and in crepe paper. Poster books sold by various firms are full of patterns that can easily be colored and cut out for use. Colored chalk is necessary to put in the suggestive background. It is well to get a good grade of chalk as the cheaper kinds fade quickly and, if put on heavily, discolor the board permanently.

Many of our parish schools are well planned and well furnished and no one wants to deface boards or walls with tacks, or paste that cannot be removed. In putting cut outs on the board for a poster or border, tiny

pieces of transparent mending tissue hold even very large pieces of paper securely and are easily soaked off. It seems unnecessary to add that these borders should be so placed as not to take up space that is needed by the teacher or the children.

The modern magazines, especially those intended for women, have not only beautiful pictures but charming advertisements. The best artists spend their talent and skill to make household articles attractive to the public, and their work is most helpful to the teacher. The children soon learn that "Sister likes pretty pictures." A valuable collection that is constantly growing should be the possession of every "baby teacher." These pictures, even after they are mounted, will be held easily by diminutive slips of tissue at the corners.

Many little children are unfamiliar with Catholic pictures; so the teacher should consider that the time spent in mounting attractively, and frequently changing these pictures, is time well spent. The mounts should not be dull. Strong orange for the fall; red for the Christmas pictures; yellow for Easter and robin's egg blue for spring are good. White mounts bring out dark pictures. Brown should rarely be used. Purple and green are dangerous because of the neighbors they may have.

The reading table should have its supply of attractive picture books that will not be scorned until "We know how to read." The old-fashioned linen books are revived now and are not expensive. Most of the better sort of bookstores have a variety of these.

Home made books are very interesting to the beginner. Magazines again are helpful and it is usually the ads that are most attractive. The foundation of the books may be the regular manila drawing paper, although bristol board, or backs of tablets, is much more durable. The children enjoy the pictures more if it has a title that they can read, or at least make believe that they can read.

Practically all lonesome little people will welcome a ball game before school. A big soft rubber ball can be tossed or rolled. In the hands of an expert it can be bounced; and this not only to the entertainment of the performer but to that of the general public as well. A doll, or preferably a number of them, help the wee woman over trying days. By a curious freak, however, it often happens that the future mothers of the race engage in a ball game while the fathers are relegated to the background to take meek care of the family of dolls.

A primary teacher who has the rare privilege of choosing the furnishings of her room would do well to consider the arguments in favor of tables and chairs instead of the formal desks. The children in learning to manage tables and chairs are learning to use furnishings that they will use all their lives. With chairs of different sizes it is possible to make a class more comfortable physically than with desk seats. The chairs can be moved to class or elsewhere, with ease. The tables can be pushed back and the floor space freed for use in games and exercises. Seat work difficulty is considerably lessened because of the ease with which the material can be distributed and changed. The tendency to over-familiarity and social chat that may result from the friendliness produced by the seating at a table is checked by positive training for self control. Each table should have a captain, not to act as a spy for the teacher, but to be the leader of his group for the term of a week or longer. He should be chosen for his ability, social as well as scholastic! The best student is not always, although most frequently he is, the best leader.

The first day of school it is most helpful to the teacher to be able to turn over to each of her "left overs" of the previous year a group of the unknown possibilities of the new year. As captains, the failures are consoled over losing their friends to the second grade. They have convictions about proper conduct in school, and establish a comfortable "morale" in the room hours before the teacher, as one mere individual, could have secured it.

If the room is filled with "nailed down furniture" the teacher can get her class into a group near her by using as many small chairs as she can afford (and has room for) and letting the rest of her family sit on a rug. The large grass porch rugs are not expensive but if even one of these is beyond her purse, she can buy, or beg, a cotton blanket that will serve the same purpose. The blanket should be sent home every week to be laundered. The fortunate infant who proudly secures "his turn," after a lively com-

petition, values the privilege of taking it home so much that his mother takes a like pride in sending it back spotless.

When a little child comes to school he can walk and he can talk. We immediately say to him, "Sit down. Sit still and don't talk!" He is thus deprived of the only possibilities he has for enjoyment. It is well to recall this fact many times in the first weeks especially when dealing with seventy or more children in a room, as many sisters are obliged to do, most of the conflicts in discipline in the first days come from the child's lack of self-control. The teacher will have the year in which to help the child get control of himself so it is not necessary to attempt it all, in the first month. Expect silence when you ask for it but don't ask for it too often in the first few days. Don't think that you are going to be an utter failure in discipline because some investigative youngsters explores your private cupboard and brings down a goodly supply of your treasured seatwork on his devoted head.

The captains remembering the rules of the previous year will be pained, if not shocked, at your leniency. They will more than second your efforts to bring about order and etiquette. By degrees the children themselves will help you get a quiet workroom, and then the first battle is over, comfortably. For as soon as the children have known the joy of a big, quiet, orderly primary room, they will be the first to resent any disorder. There is a silence in such a place that is found nowhere else in the world; it is not oppressive and strained, but living and pleasant.

Last of all, it is the teacher's own attitude that is the biggest factor in the program for the first days. She should be as "ready" as time and circumstances permit, and then go ahead serenely, realizing that she is only the instrument in a great work. Her job in these first days is to bring the child from the "I want my mother!" attitude to that of "My sister!" He will soon learn that the sister can give him something that he is eager for; and that he cannot get at home. As one small boy said after the first day in school, "My sister! Oh! She can tell stories. She knows millyuns and millyuns of them. She knows all about God too. I am glad that I can go to school."

The strongest advocate and supporter of the parish school is the small boy, himself. You cannot fool him. He knows that he gets something at the parish school that is not to be secured at home or "at the public." His eager little soul is hungry for that thing, even though he may not know it. He was made "to the image and likeness of God," and his little heart is already beginning its restless search for Him Who made it. He does not want his mother after all. Some day he will smile at the way he idealized "My sister!" He wants God, and it is the primary teacher's chief work to help him on the way to find Him.

Observance of Armistice Day, Nov. 11.

Anniversary of the cessation of hostilities in the World War, November 11th, is generally observed as Armistice Day in schools throughout the United States. By statute, it is a public holiday in twenty-two states of the Union. In several states not enumerated above, it is customarily designated a public holiday by gubernatorial proclamation.

Very appropriately, November 11th was the date chosen for opening the international conference at the city of Washington in 1922 which provided for limitation of armaments and favored the substitution of reason for force in the settlement of differences between nations.

The destructiveness of war and the influence of Christian education in spreading the gospel of human brotherhood are proper subjects of contemplation for Armistice Day. Not by the utmost exertions of the generation now on earth can the public indebtedness incurred during the World War be so reduced that it will cease to impose a heavy burden on generations yet unborn. This is only one of the calamities proceeding from the deplorable conflict which brought death to millions of men, women and children, and dreadful privations and suffering to millions more.

Such are the penalties entailed by all wars, differing only in degree. So uniformly are wars productive of horror involving masses of mankind who practically have been allowed no word in bringing them on or limiting their duration, that the philosophical Franklin asserted "there never was a good war or a bad peace."

THE TRAINING OF CHARACTER.

By Rev. E. F. Garesché, S.J.



Rev. E. F. Garesché, S.J.

A thoughtful and experienced friend of mine, discoursing recently of the effects of Catholic education, made some pregnant observations. "Giving due credit" he said, "for all the excellences of our Catholic education, and they are many, still it does seem as though not quite enough were always done to train the children to personal and consistent fidelity to the practice of their religion." "And

by the practice of their religion," he continued, "I do not mean only the reception of the Sacraments, once a year, and weekly Mass and Friday Abstinence. I mean the living up to Catholic principles in every day existence, the letting shine before the world the light of a Catholic example.

"May not the reason for the falling off of too many Catholic pupils from a fervent Catholic life be found in the circumstance that their training at school has too much to do with exterior discipline, is too much based, to use a current phrase, on the 'herd instinct' and does not endeavor enough to train the individual's character.

"The great ideas which the Catholic child should take away from school" he went on, "are first the personal conviction that the faith he has learnt at school is the most precious possession he can have on earth, worth more than all the touring cars and luxurious homes in the world. Secondly, our Catholic students should gain at school a personal and lifelong conviction that no matter what happens they must walk in the way of the commandments, even though all their chums should choose to follow an easier path and to lose their souls. Finally, they should learn to do the right thing because it is right, and to avoid the wrong action because it is wrong no matter how many are against him. It is this training of the conscience to stand by what is right that is worth more than all the secular graces and learning which the school can give."

Here is matter for interesting and profitable thought, surely on the part of Catholic educators. We know very well how consoling, in many instances, are the results of the training in our schools. We count among our graduates enough fervent Catholic men and women to justify many times over all the effort and sacrifice required to establish and maintain them. But it is the defections and apostasies among our pupils that give us cause for thought and scrutiny. Though we are doing well at present, still the number of former pupils of Catholic schools, who fall away and prove recreant to the principles taught them, ought to urge us to still greater efforts to make our system of training yet more effective to fortify and safeguard our graduates.

When one considers the general characteristics of our Catholic laity, one finds in them a great deal of living faith and devotion which must be credited in all honesty to the influence exercised upon them

while at school. They have a respect for the priesthood which is the direct result of the Sister's training. They discharge the obligations laid on them by the Church of Sunday Mass and Friday Abstinence. Many are even fervent in receiving Communion frequently and attending services and devotions. But, taking them by and large, they read few Catholic books, take little interest in Catholic culture, and show sometimes a singular poverty of initiative and leadership in parish societies and even in Catholic organizations generally. Too large a number, one would fear, fail to withstand the temptations that meet them after graduation. The young folk, drifting about as they will from place to place, too often allow themselves to get out of all touch with Catholic influences. A sad proportion of them, whether through mixed marriages or other occasions, fall away from the Faith. Can we, by careful analysis, discover what may be lacking in our system that might enable us to train these children in a more effective way for life?

It is pretty clear that one reason for the lack of personal initiative and even personal fidelity in Catholic activities on the part of some of our pupils, is to be found in what our thoughtful friend has called in current phrase, "the herd spirit", which is likely to creep into any school and therefore also into Catholic schools. It is the spirit of doing things because "everyone is doing them", of following the crowd whithersoever it goes, of drifting along with the greatest number without much personal choice or resistance, as sheep walk in a flock or as cattle run in a herd. "Everybody does it" is the conscious or unconscious principle on which this flocking proceeds. "Where the crowd goes, I go also, where the flock trots, there trot I." Such a procedure brings about, indeed, exterior order and conformity, but it does not tend to train to those principles of individual choice, initiative and resistance which are so important for a good and happy life after school days are over.

If the experienced teacher, in the midst of her work, will look about her and see how large a share this herd spirit has in the lives of her pupils, she will realize why, in after life, they fail to show all the independent courage of their convictions, all the initiative and activity in Catholic enterprises which she would desire. Their training often prepares them rather to do as everyone is doing and to follow the crowd than to stand out individually for principle or to take the lead and direct activities and enterprises.

Conformity, order, regularity, discipline, are essentials in the school. But none of these things in themselves cultivate personal initiative or personal interest in culture. In a large class, where much work has to be done, the tendency of the teacher will be to reduce all the pupils to a sort of common denominator, to keep them in a passive attitude, to make each do what the rest are doing. In other words, there will be a temptation to subdue personal differences and make the children act like a flock or a herd. General conformity to discipline is of course necessary in the classroom. But it is possible to introduce into our school system some counter-balancing features and exercises which will offset the repression of individuality and will cul-

tivate the valuable and indispensable qualities of personal choice, resistance, and initiative.

We have suggested, time and again, that the Sodality of the Blessed Virgin rightly conducted, might readily be used as a means for this individual training of the pupils. The Sodality calls for initiative, self-sacrifice, and personal fervor on the part of its officers and members. By taking the trouble personally to instruct and encourage the officers and members and by giving them the opportunity to exercise themselves in Sodality work, the school authorities could offset in large measure the tendency of scholastic exercises to cultivate the herd spirit. But as matters now stand, the Sodality is often among the most neglected of school influences. Such activities as exist are largely reduced to compulsory attendance at meetings and the holding of devotional exercises, both of which, though excellent in themselves, tend from our present viewpoint rather to cultivate the habit of "doing as others do" than to counteract it.

The same may be said of other activities in the school which might be made the occasion of cultivating personal initiative. The teacher, already burdened, it may be, with too many cares, finds that it is easier to do things himself or herself than to get the pupils to do them. But in doing everything one's self, one deprives the children of many opportunities to exercise initiative and zeal. Thus when the school societies undertake some activity, it is the teacher in charge of them who does most of the planning, who supplies most of the energy. This is simpler and quicker to be sure than first to instruct and stimulate the officers and then to superintend their work. "It's so much trouble to get them to do things in the way they should be done, that I find it easier just to do them myself." How many, many times this has been the principle, expressed or implied, which has goided the teachers who have been charged with responsibility for their scholars' activities.

One may make the same observation about the conduct of classes. It is easier for the teacher to reduce everything to such a system that the pupils become almost automatons, moved and guided by the will of another. This produces beautiful order and discipline, but does it train to any degree of personal initiative and responsibility on the part of the pupil? The class which lives and breathes at a signal from the teacher, which is lost when she is out of sight, and does everything on her signal is certainly not being trained to individual initiative. Here again, discipline is necessary and order indispensable. But the teacher should deliberately look out for opportunities of putting the students on their own mettle and of cultivating in them habits of personal fidelity and fervor.

One may find opportunities of doing this without disturbing discipline or materially effecting the good order of the class. At any event, even where the teacher finds it impossible to depart from invariable routine in class, she may at least take measures outside of class to train her pupils to initiative and personal self-sacrifice. She may induce them to take up works of zeal on their own account, to join sections of the Sodality, to set on foot class activities which the officers of the class will really

manage and direct. Let them make mistakes. Let them find out by hard experience the right ways of doing things. The temporary disadvantages which may come to their activities if the teacher keeps her hands off and allows them to manage things, will be far more than made up for by the training in personal initiative given the pupils.

The same principle may be applied in getting the pupils to take an active interest in their personal culture. Experience has shown only too clearly that boys and girls who while at school have been the object of the most conscientious instruction on good reading and personal culture will, as soon as they leave school, cast these things to the winds. While at school they were made to read books, to study them, to write compositions on them, but they did all this as part of a flock because everybody did it, because it would go hard for you if you did not. This begot in the pupil no personal enthusiasm whatsoever for good reading or culture; and once outside school, perceiving that no one else was reading Catholic books, nor taking much interest in culture generally, the pupil, trained to do as everybody does, proceeds quite logically to carry out that training.

The remark is often made that obliging all the children to go to Mass each day has a bad effect afterwards; because they go by compulsion and fail to cultivate any personal fervor for attending Mass. We may have something to say on this subject hereafter, but certainly attendance at Mass should be something more than a flocking to chapel without individual desire or personal will. It is not so much the compulsion nor the collective exercise of attending Mass which, in most instances, reacts unfavorably on after life; it is the making of the going to Mass a mere manifestation of the "herd spirit"—doing a holy action not for the sake of the holy action, but because "everybody does it" and because it is easier to go with the crowd than to stay away.

Routine, the doing of things not loved nor esteemed in themselves but imposed by custom, discipline, the force of public opinion, is an enemy to personal fervor, personal initiative, the inward spirit of fidelity to duty. Now a goodly proportion of routine is almost inevitable in school, where so many of differing tastes and characters have to be kept in order, guided, instructed, and formed after some uniform measure and pattern. All the more reason then for insisting that all the teachers and especially those who are more particularly responsible for the training of the students for life, should take definite measures to counteract the influence of routine and to supply an effective training for the career that will open to the pupils after school is over.

It is not an easy task thus to cultivate the personal resistance and spiritual energy of the student. It requires, on the part of the teacher, a degree of observation of character and ingeniousness in inventing methods, a persuasiveness and leadership which will induce the pupils to co-operate in their own personal training for after life. When this is added to the already great labor of teaching, it becomes a serious burden on the teacher's energy and patience. Yet, it is worth while to make all the ef-

fort required of the extraordinary value of the achievement.

In the years that follow school, much of the actual instruction that is now given the pupils will necessarily fade from their minds. The outlines of many subjects will grow vague with the passage of years. Life, with ruthless touch, will blur and obliterate many facts, impressions, instructions which the teacher now imparts with anxious care.

But the character of the pupil, the personal enthusiasm for and love of the Faith, the spirit of conscientious fidelity to duty, the courage to resist evil, the fervor for culture, goodness, the habit of initiative, the willingness to make sacrifice for Catholic causes, to give service to others, to persevere in the exercise of Catholic principles—these things once deeply planted, will grow stronger with time. Much knowledge is, after all, given to be forgotten. But the training of character, the real training for life which will bring with it growing culture and added nobility through the years this is the noblest and most precious as it is also the most lasting fruit of Catholic education.

A SERIES OF PROJECTS IN GEOGRAPHY, HISTORY AND CIVICS.

By Sister Mary Octavia, O.S.D., Ph.B.

Project—To teach food, clothing and shelter of our own people with an appreciation of what God and man are doing everywhere to supply these needs.

LESSON ONE—HOME GEOGRAPHY.

GEOGRAPHY begins with the study of home life. It is the study of the earth and of the people who live upon it and make it their home, but the earth is a very large place and is the home of many kinds of people, who differ not only in color and language, but in their whole manner of life.

What do we need to find out?

What people are studied in the third grade?

What do we want to know about our own people?

We want to know about the customs, dress, home, religion, etc.

We want to know what the country looks like.

The earth is round like an orange.

We shall begin our study of geography by noticing some things about our own home life. There are first the people in our homes, and the people who live near us, then the food we eat, the clothing we wear, how we are housed or sheltered, and how we as a family or unit or as a community defend ourselves against people who would or could injure us; foods, how procured, foods injurious not beneficial, and foods too hard to get.

PEOPLE—Our country is America—the New World. That means North America and South America. They are both shaped like the letter V. We live in the larger of the two. It is called North America. The same ocean is on East of both. The same ocean is on the West of both. The two oceans are not far apart at the Isthmus of Panama—the strip of land which joins both Americas is called the Isthmus of Panama. Both have mountains or high tableland on western border. We live in that part of North America which is called the United States.

The first white people in America came from Europe, one of the old, old countries of the world. They found here many red men or Indians.

The people of long ago had queer notions about the earth. They were not nearly as smart as you little boys and girls are, because you know the earth is what? Yes, round like an orange. And it moves around the sun giving us day and night but these queer people thought it was flat, like a sheet of paper, and that it floated on water that met the sky far away. After a long, long time some smart men who did a great deal of thinking commenced to think that the earth was round. Even when they thought so, it was hard to prove it. But at last a brave sailor said he could sail a ship across the unknown sea (that's what they called the Atlantic Ocean, an unknown sea) to the west and reach a land known to be far

to the east. What would this prove? Surely, that the earth was round like a ball. Some people made fun of this man, this sailor. Even the little children called him names and used to tap their foreheads when they met him on the street. But after a long time a good Queen helped him to get three small ships and he sailed away into the west where no one had ever sailed before. This brave man was Christopher Columbus. His sailors soon wished to turn back because they were afraid. When Columbus would not turn back they threatened to kill him or throw him over-board, but he sailed on and on. At last he came to a small island, and later to larger ones. He thought he was near Asia and so he called the strange men he found on these islands Indians. You will learn more of Columbus later, but now you know that he proved the earth was round, although he made some mistakes in direction. He called the people he found here Indians. But after a long, long time the white men came here from Europe and they drove away the poor red men, and took their lands and farms, and today there are only a few Indians in all of the United States. The great field of maize which they once owned, are turned into beautiful cities; on the rivers, and lakes, and oceans, in which they fished, are now plying steamships and large vessels bound for all parts of the world. All large cities are connected by railroad, so that we people of today need not wait long for things we wish to buy from other countries.

FOODS—Our greatest necessities are food and drink. Many articles of food we obtain at home. Gardens and orchards furnish us vegetables and fruit. Farmers raise wheat, corn, rye and other grains which are ground into flour and used for bread, cakes and pies. Dairy farmers keep cows for their milk. Some of the milk is made into butter and cheese, but most of it is put into bottles and cans and sent to the cities. Some things are brought from distant countries.

Let us sit down to our breakfast table after first asking God to bless all the good things He has given us. We thank Him too in our hearts, do we not, children? for our kind father and mother who work with God to get us all we need. First there is the dining room table, made of lumber from a tree, that God caused to grow for us a short while ago, in a large forest in Minnesota. Men cut it down, planed it, polished it, made it into a table for us. The same is true about chairs. The silver for our silver knives and forks and spoons came from Colorado, Montana, Arizona, and were made to be purchased by us, and for our use. The china dishes, from which we eat, were imported from Japan, Germany and France. The glass from which we drink was made in Belgium, West Virginia or New Jersey. The linen table cloth, napkins and center-pieces, etc., are made from flax that once grew in a part of Russia and in parts of our own country or of flax grown in Northern Ireland and made into linen for our use in the manufacturing plants of Canada.

Now we come to our "Eats"—the orange or grapefruit which you so much enjoy came to your breakfast table from southern United States, Florida, or possibly Porto Rico. Bananas and other fruits from the warm possessions of the United States. The cereal, which you are required to eat because it will make you strong and healthy, and also that slice of mother's best home-made bread grew a little time ago in the grain or wheat fields of Minnesota, North Dakota, South Dakota. The sugar which sweetens your cereal and your cocoa came from the sugar cane of South United States or from the Hawaiian Islands, having been first refined and purified by machinery processes. The cocoa came from South America, coffee from Brazil, tea from China or Japan. Dates and figs are shipped to us from parts of Asia. The milk or cream was given to you by some good clean, healthy cow that eats nice sweet grass out in the country field not far from your home. The lamb chop, which is so nourishing for you, grew a little while ago close to the ribs of a dear little lamb, which was grazing quietly in the fields of Ohio, Michigan or Missouri.

Our summers are warm and we know how to store up food for winter. Now all of these things that make your breakfast, meant not only mother's labor of love in cooking it and preparing it for you, but think of the distance much of it had to travel, and think of the hundreds of people who worked to give you just that one meal, and learn to be grateful to God, who sent the sun and rain and warm sunshine, to ripen all these things for you, and learn to appreciate the labor of all these different peoples,

who have worked in fields, on farms, in factories, on board steamships, on board trains and in the large and small stores of your own city or town, and who are busy getting all these good things together for you.

CLOTHING—In summer we wear thin clothing made of cotton, silk or linen, but our winter clothing is made of warm wool and fur. The materials for clothing are obtained both from plants and animals. Now, let's see what you're wearing today, Mary?

Your shoes came from where? (They'll tell you what store they were brought from) Yes? But where did they get them? The leather came from the hides of cattle, sheep, goats, deer, or from the skin of kangaroo, or from leather from our Western States. Many of these hides were carried from across the ocean, tanned to remove all hair and prevent decay, and then made into shoes for you in Lynn, Haverhill or Brockton, Massachusetts, and were sold to the store keeper in your city, from whom your father bought them. Your stockings are made of cotton, or cotton and wool, or lisle threads, in Boston, Lowell and other places. Your underwear, partly cotton and partly wool, is made of cotton from southern United States and of wool, from the backs of sheep from Montana, Michigan or Missouri. Your cotton dress was manufactured into cloth in the mills of Massachusetts. Your lovely silk hair ribbon came from China. Millions of little creatures, called silk-worms, spun the fiber which was sent to France to be manufactured into ribbon for you. Your lovely straw hat came from Florence, Italy, and from Panama, a possession of the United States. Your nice warm coat came from the back of some good sheep or goat, or from the hair of the camel, or from similar animals found in South America. If your coat is a fur coat, it came from some fur-bearing animal in Alaska, and was made for you. Your gloves are made of leather or fur or wool or silk. Again, my dear children, you see how much we owe to others—men and animals and vegetation too—for providing for all our needs. True, we give money in exchange for all these things. But much money is needed to pay for carrying them so far. The further they have to be carried, and the more people who must handle and work on the product, before it comes to you, a finished piece of clothing, why, of course, the more you have to pay for it. Each one employed makes a salary and the final price we pay, attends to all of the salaries required by all who have worked on the product. If you have a nice new ball, for which you paid five cents, you will try to sell it for seven or eight or ten cents, won't you? Why? Because you want to gain something.

HOMES—Besides food and clothing we need homes to protect us from rain and cold. All the animals have homes of some kind, where they can be safe from their enemies, and where they can take care of their young. Birds and monkeys make their homes in the trees; rabbits, moles, woodchucks and prairie dogs burrow into the ground; fish live and swim and find food in the rivers, lakes, seas and oceans. Larger animals live in dens and caves in the rocks, or among the thick trees and bushes of the forests. You cannot sleep on the ground as many savage people do. We cannot live in grass huts as the people do in the hot lands. We can live in mud houses in some sections of the United States. But we mostly live in houses of wood, brick and stone. We go to the forests, cut down trees, and make them into boards. We dig stones out of the ground. We bake clay and make bricks. With these we build warm houses and make homes. When we come to learn of other countries, we shall find that men have different ways of making their homes. In the open country and small villages, the houses are usually built of wood, but in the business sections of large towns and cities, most buildings are constructed of brick, stone, concrete, or steel, so that they may not easily take fire. Lumber comes from the forests in our own country. Granite, marble, limestone and cement come from quarries, often miles away from the house about to be built.

We must make our house beautiful. We must have chairs, tables, we must have dishes and cooking utensils. Sleeping rooms must have beds. We want books, pictures, musical instruments and other things to make our homes comfortable and attractive. Our homes must be lighted and heated. (Talk about how our great grandparents obtained light, how they built a fire, and how they cooked). Today we have lamps of many kinds, gas, electric. We cook our food on stoves which burn coal, wood,

or gas. We use electricity for cooking as well as for lighting.

POWER OF DEFENCE.—In the early history of the world, war was the chief occupation of many tribes of men. Hence the people made settlements in locations which were easy of defence, combined with facilities for trade. As people associated with one another, they felt the need of rules, or laws by which to live. The weakest and most ignorant naturally looked to the stronger and braver than themselves for guidance. This feeling of dependence and desire for protection, led by slow degrees to the establishment of the different forms of government which now exist. Man was formed for society; he cannot live alone, nor has he the courage to do it. But the whole human race cannot be united in one great society, so, of necessity, they must divide into many, and must form separate states, commonwealths, and nations.

The father of a family is the ruler of his household. Several families united, make a community, of which the bravest, most powerful, most influential man is Mayor—a larger community—Governor—a collection of larger communities—President.

The rules and laws of the community are our defense. The more educated and cultured people are, the less inclined are they to break these rules and laws. Our government has three departments, and one of these, the **Executive**, is the law-enforcing department, working through the President, Mayor, Governor, and then the **Judicial Department**, or law-interpreting department, works through policemen, sheriffs, judges, and courts. We do not have to fight to defend ourselves. These officers of the law will always defend our rights, when occasion arises.

Check Up—

Have we done what we set out to do?

Have we solved our problem?

Have we learned the importance of food, clothing, shelter?

Have we learned our dependence upon others?

What does all this teach you and me?

Was our problem worth while?

Materials—

Have children collect descriptive material connected with the lives, and customs, and habits, and homes, of people who live in different parts of the United States?

TEACHING LANGUAGE.

IS YOUR GRAMMAR LESSON ALIVE?

By Sister Mary Laetitia, O.M.

ANYTHING which keeps the children interested and alert is of special aid in the class room. Have you ever used a speed test to begin the daily grammar lesson?

Choose a timekeeper (perhaps the most mischievous boy in the room) see that he has a watch which registers seconds, and let the pupils choose a leader. These two stand in front of the class. See that the same number of pupils is seated in each aisle; every child's book is opened at some designated page in grammar or reader. Now the aim is to name all the nouns, or the verbs, or perhaps the adjectives, not missing any nor naming any words incorrectly.

For example, the leader facing the class, says, "Call the nouns, ready, go!" The first pupil then names the first noun, the second the next, and so on until every one in the aisle has answered. If any make a mistake the leader calls, "Out!" and that aisle loses its chance. If every one in the aisle answers correctly, the timekeeper calls, "Time—seconds", and the next aisle then proceeds in the same manner. At the end of the drill the name of the winning aisle is written on the blackboard, thus: AISLE 4—37 SECONDS. The next day each aisle tries to beat its own record and also the record of the preceding day, which they delight to call "the world record".

Another day we use grammar for home work and make a delight of that hated task. Each child is asked to bring to school a weather prophecy, and we vie in finding one that no other pupil has found. We then make a little booklet with an appropriate cover design to contain our own class collection of weather prophecies. This "weather project" arouses unusual interest in both pupils and parents.

We sometimes have a memory gem drill for a grammar lesson, each child rising as at roll call and repeating

slowly and distinctly his favorite memory gem. We keep these in a small note book reserved for the purpose and allow special credit for new memory gems chosen by the pupils. They have collected in this manner as fine a list as I have ever seen. Many a time in later life a good thought will be remembered when a long sermon will have been forgotten.

Here are some of our favorites:

He who stops on third base to congratulate himself will never make a home run.

The merchant with the smiling face always gets the trade.

Trust men and they will be true to you; treat them greatly and they will show themselves great.

To be trusted is a greater compliment than to be loved. In the silent hours of the night he is most happy whose conscience is clear.

There is no such thing as bad weather; there are only different kinds of good weather.

Keep your fears to yourself; share your courage with others.

Be strong!

We are not here to dream, to drift,
We have hard work to do and loads to lift;
Shun not the struggle, face it; 'tis God's gift,
Be strong!

The word "Can't" is un-American.

Courtesy ranks with Courage in the heart of a true gentleman.

Little minds are too much troubled with little things; great minds see all and are not ever disturbed.

Aggressive fighting for the right is the noblest sport the world affords.

A great heart has no room in it for the memory of a wrong.

Our oral composition work is a real pleasure. Every Monday there are five new, live titles for composition on the board. The pupils, choosing one from these, talk three minutes in turn. We have three or four compositions a day and each is prepared overnight, so that we seldom have to listen to a halting or uninteresting composition. As each finishes he calls on a certain aisle for criticism, which is given in a constructive rather than a destructive sense. For instance, one will say, "John, when you said, 'I didn't have nothing' I believe you forgot that only one negative is used in making a denial."

John answers, "I should have said, 'I had nothing.'"

Or another, "John, in saying, 'Bring them flowers to me' what did you forget?"

"I forgot that 'them' is never used as an adjective."

Another makes a helpful criticism. "Your story shows great improvement, John, on the one you told last week."

"Thank you!"

"You had a strong ending sentence."

"Thank you, Harry!"

"John, you showed a keen interest in your own story, but if you had stood still and kept your hands quiet, it would have been more entertaining to us."

"I should have shown more self control."

Sometimes on dark days, if the pupils are tired and listless, I ask, "who has a good story to tell me?" There are always many volunteers and for these there is never any criticism. Their story is for enjoyment only, and they usually tell a lively tale which wakes every one up for the new lesson.

It is the teacher who makes them like their lessons that children admire, the teacher who, with quick inventiveness and unflinching good humor, makes a joy even of stupid old grammar. Her school room is a pleasant place to live in. As you look back on your school life, is there not one particular teacher who stands out above all others for the joy of living, the peace of soul, the gentle lessons of self control, which influenced you to a better and nobler manhood? Wouldn't you like to be that kind of a teacher?

Sister Fides Shepperson, Director of St. Xavier's Academy, Lathrobe, Pa., and a veteran teacher in the leading Catholic schools of the East, writes on the advent of the Silver Jubilee year of The Journal: "I wish you many happy and successful years with the Catholic School Journal—it continues to be good, interesting and most helpful to teachers."

A THANKSGIVING PROGRAM

By Mary Eleanor Mustain.

Thanksgiving Day—A Class Exercise.

First Child:—

The observance of Thanksgiving Day has been common in New England ever since the days of the Mayflower, when the self-exiled band of devoted Christians reached the shores of Cape Cod, where they rejoiced in the goodness of God which had preserved them while they crossed the ocean in search of religious freedom. How often our hearts have thrilled as we have sung or heard sung the story of the far-off Pilgrim days, when the heroic men and women of that pioneer company lifted their hearts in thanksgiving and praise.

Second Child:—

For two centuries, perhaps, Thanksgiving Day was observed mainly in New England. Governors there issued yearly proclamations—that of the Pilgrim's own state always in the words: "God save the commonwealth of Massachusetts!" But finally Thanksgiving Day became a general day of praise and feasting, rather than "fasting," with a proclamation by the President and so it became a legal national holiday.

Third Child:—

We have had many beautiful poems based on the first Thanksgiving celebration—but none more beautiful nor appropriate than the following, written by Margaret J. Preston:

"And now, said the governor, gazing abroad on the piled-up store
Of the sheaves that dotted the clearings and covered the meadows o'er,
'Tis meet that we render praises because of this yield of grain;
'Tis meet that the Lord of the harvest be thanked for His sun and rain."
"And therefore I, William Bradford (by the grace of God today),
And the franchise of this good people, Governor of Plymouth say
Thro' virtue of vested power—ye shall gather with one accord,
And hold in the month of November, Thanksgiving unto the Lord.
"He hath granted us peace and plenty, and the quiet we've sought so long;
He hath thwarted the wily savage, and kept him from doing wrong;
And unto our feast the Sachem shall be bidden, that he may know
We worship his own Great Spirit who maketh the harvest grow.
"So shoulder your matchlocks, masters; there is hunting of all degrees;
And fishermen, take your tackle, and scour for spoils the seas;
And maidens and dames of Plymouth, your delicate crafts employ
To honor our First Thanksgiving, and make it a feast of joy."

Song Group:—

*America, the Beautiful—Catherine Lee Bates.
The Star-Spangled Banner.*

* * *

Thanksgiving Day—Acrostic by fifteen children.

T—Thanksgiving Day is a day of uplift, because it is the time men and women cease to look longingly on the things they have not and desire, and dwell upon the things they possess and can enjoy. At Thanksgiving we look upon the bright side of the picture of life; we seek out and set before us those blessings which are already ours. Our lives after all will be highly colored by the way we regard the things we have. If we despise them, we shall be dissatisfied and unhappy; if we prize what is already ours and cultivate a spirit of Thanksgiving for its possession, we shall live in the sunshine of a joyous life.—Anon.

H—Heap high the farmer's wintry hoard!
Heap high the golden corn!
No richer gift has Autumn poured
From out her lavish horn.
Let other lands exulting glean
The apple from the pine,

The orange from its glossy green,
The cluster from the vine.
But let the good old corn adorn
The hills our fathers trod;
Still let us for His golden corn,
Send up our thanks to God!—James Greenleaf Whittier.

A—And when around the cheerful blaze
The young folks take their places,
What blissful dreams of other days
Light up the aged faces!
The past returns with all its joys,
And they again are living
The years in which as girls and boys,
Their children kept Thanksgiving!—William D. Kelly.

N—Now, on Thanksgiving Day, when from East and from
West,
From North and South, come the pilgrim and guest,
When the gray-haired New Englander sees round his
board
The old broken links of affection restored,
When the care-wearied man seeks his mother once more,
And the worn mother smiles where the girl smiled
before—

What moistens the lip and what brightens the eye—
What calls back the past like the rich pumpkin pie.—John
Greenleaf Whittier.

K—Keep a real Thanksgiving in the heart the whole year
round, and you will have no need of a special Thanks-
giving Day.—Anon

S—Sweet it is to see the sun
Shining on Thanksgiving Day,
Sweet it is to see the snow
Fall as if it came to stay;
Sweet is everything that comes,
For all make cheer, Thanksgiving Day.—Harriet Prescott
Spofford.

G—Giver of all blessings—to Thee
Let our voices rise in praise
For the joys and countless mercies
'He hath sent to crown our days;
For the homes of peace and plenty,
And a land so fair and wide,
For the labor at the noonday,
And the rest at eventide.—William G. Park.

I—it is the Puritan's Thanksgiving Eve,
And gathered home from fresher homes around,
The old man's children keep the holiday,
In dear New England since the fathers slept,
The sweetest holiday of all the year.—Josiah Gilbert
Holland.

V—Very fine is the pantry's goodly store,
And fine the heaping dish and tray;
Fine the church-bells ringing; fine
Al the dinners' great array,
Things we'd hardly dare to touch,
Were it not Thanksgiving Day.—Spofford.

I—in miles of bursting granaries our golden grain is stored,
And countless families are drawn round many a groan-
ing board.
The wilderness the Pilgrims won a favoring Heaven has
blessed
With all the vast and wondrous yield of Mother Nature's
breast.
And while across the Eastern sea their shrieks the battle
cal,
Today to us is given Peace, most priceless gift of all.—
J. J. Montague.

N—Now, ye thankful people, come,
Raise the song of Harvest-Home!
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come;
Raise the song of Harvest-Home!—Henry Alford.

G—"Give thanks unto the Lord of Hosts, by whom we all are
fed,
Who granted us our daily prayer, 'Give us our daily
bread'
By us and by our children let this day be kept for aye.

In memory of His bounty, as the land's Thanksgiving
Day."—Alice Williams Brotherton.

D—Deepest thanksgiving I do give,
Because I didn't chance to live
In what they call the "good old days"
Of homely fare and simple ways.
I like the days that we have now,
Instead of broom and churn and plow;
I like to have a bed with springs,
And telephones and vacuum things.—Carolyn Wells.

A—And thus with laugh and jest and song,
And tender recollections,
Love speeds the happy hours along,
And fosters fond affections;
While Fancy, listening to the mirth,
And dreaming pleasant fictions,
Imagines through the winds on earth
That heaven breathes benedictions.—Kelly.

Y—Yes, call it holly ground,—
The soil where first they throd!
They have left unstained what there they found—
Freedom to worship God.—Felecia Hemans.

Story—*The First Thanksgiving Day* by Kate Douglas Wiggin
and Nora A. Smith. In "Our American Holidays."

Margie's Thanksgiving by E. S. Bumstead.
"With salt and potatoes and meal for bread,
We needn't be hungry today," she said.
"Though I cannot stir from this queer o'd chair,
I look at the cupboard and know what's there;
And mother has left this lunch by me;
How thankful I am for it all," said she.
"With coal for the stove, and a quilt for the bed,
We needn't be chilly today," she said;
"For as long as my arms and back don't tire,
I can reach very well to feed the fire;
And mother'll be home to an early tea;
How thankful I am for it all," said she.
"There's only one thing that I really dread,
And that's the pain in my back," she said;
"But it's better, a great deal better, I know,
Than it was at the first three months ago;
And the doctor is ever so kind to me;
How thankful I am for it all," said she.
"And by and by, when the winter is dead,
He thinks I'll be almost well," she said;
"And I'll have some crutches and walk, and then
I can get the dinners for mother again;
And, Oh! how glad and happy I'll be!
How thankful I am for it all," said she.

Thanksgiving Night by Wilbur D. Nesbit.
Last night I got to thinking, when I couldn't go to sleep,
Of the way Thanksgiving served me in the days when
joy was cheap—
Of how we'd have a turkey, and of how I'd beg to taste
Whenever they would open up the oven door to "baste"
The bulging breast, and how then from the oven came a
drift
Of tantalizing odor, such as only boys have sniffed.
I got to thinking of it—for I couldn't go to sleep—
Of mince pies in the pantry, where I'd idle in and peep,
And jelly and plum butter, and the peach preserves and
cake—
And then I got to thinking of how fine 'twould be to take
A trip back to the old days, when the dancing candle light
Played pranks with all the shadows on the wall, Thanks-
giving night.
The boys I used to play with! I could shut my eyes and
see
The whole troop of them waiting and a-waiving hands
at me;
All freckled, ragged-trousered, with their scarfs and mit-
tens, too,
They made a splendid picture—but the picture wasn't
true;
For they've grown up, as I have, and strange paths have
lured their feet—
The paths that find To-morrow, and that never, never
meet.
I wondered if they also were not lying half awake
And thinking of the turkey, and the jelly, and the cake;

And if they had their fancies of the lazy little street
That leads beneath the maples where the topmost branches
meet—
And suddenly I heard them—heard the murmurs low and
clear,
That told me they were with me, and were very, very
near.

THANKSGIVING BIBLIOGRAPHY POEMS.

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Thanksgiving for Thanksgiving by Amos R. Wells From above publication.
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The First Thanksgiving by Alice Williams Botherton, in "Thanksgiving."
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STORIES.

- John Inglefield's Thanksgiving* by Nathaniel Hawthorne.
The Thanksgiving Guest by Louise Chandler Moulton.
The Thanksgiving Sermon by C. Mathews. From Chanticleer.
An Old New England Thanksgiving by Harriett Beecher Stowe.

THE SCHOOL DAYS OF POPE LEO XIII

By Rev. Francis O'Neill, O.P.

JOACHIM Vincent Raphael Louis Pecci had the advantage of being born to uncommon expectations. His blood ran Siennese, but his birthplace was Carpineto, an eagle's nest of the Volscian hills, distant from the Holy City about forty miles.

His mother, the Countess, called him Vincent because she had a pious veneration for Saint Vincent Ferrer, the great Friar Preacher of Valencia. She led him along the ways of spiritual devotion under the direction of the humble sons of St. Francis. The eyes of her son rested eagerly upon the learned walls of Monte Cassino where Thomas Aquinas had been taught by the Benedictines to follow after knowledge. His tutors were satisfied that Vincent Pecci intended to win the approbation of his noble family through a serious pursuit of study.

That his ambition might be realized, his parents brought him to Rome with his older brother Joseph. The boys remained almost a year in the palace of their uncle, Count Antonio Pecci. In 1818, they entered the newly established College of the Jesuits at Viterbo. These Fathers of the Society of Jesus had returned from their exile in Russia at the call of Pius VII. They had suffered much with fortitude, and this living force they were quick to impart to the boys that were fortunate enough to be their pupils.

In this school, Vincent Pecci spent six years. He followed the regular courses, showing marked excellence in the study of Latin. His Latin verse, written to welcome the Provincial of the Jesuits. Vincent Pavani, upon his official visit to the college, reveals a comprehensive terseness. The virtues of Saint Vincent are saluted as already resident in the life of the Provincial and invoked as future ornaments of his own.

(Continued on Page 232)

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SOCIALIZING EDUCATION

(Continued from Page 206)

the pessimist's upheaves of the evils of the times, it might be observed that life has always been more progressive than the educational procedure. The educator's unwillingness to change, and the uncontrollable growth of life, has found him too often a laudator temporis acti, just as if it had not been a terrible worry in its day, to that very human tendency of those who grow old to hold back.

New arts have always awaited the unfolding science, which explains cause and effect. When this scientific effort is made in education and it finds out the cause of present conditions, it may find, as it always has, a way of molding the effects through right motivation of causes. So it is with the larger freedom of the age. A century ago it would have rushed the world into a cataclysm of moral ruin. Today it is a phenomenon which the scientific mind studies, but which a fairly peaceful world is able to endure, without the ruin, that is prophesied, at all apparent as the days follow the days.

Socialization aims to educate co-operatively, just as life must be lived co-operatively. This demands an interest or body of interests in which the group is concerned. The satisfaction of effective accomplishment which is the breeder of interests in the individual must come for accomplishment for the good of the group. Without this comity of interests there has and always will come those divergencies in activities which lead to misunderstandings, feuds, bitter and relentless struggle. This is true of individuals between whom there is no propinquity, as well as between members of the same family. As they depart from the family hearth and enter upon achievements which draw on by interests that are not those of other members of the family, estrangements occur which are just as chiasmic as those between members of diverse social groups.

To develop this attitude in the individual to find interests that effect the good of the group, as against the selfish interests of the individual, is the first step in socialization. Every device used is to make some contribution of all to one another's welfare and interest in life. The individual's interest is to be involved in the group's interest. When the interactions are based on emulations or contests they are found to be bound up with complexes of misrepresentation at least, if not lying, and consequent quarreling. The interests that are set up are concerned with accomplishments and ideals. In discerning the good that comes from the accomplishment a largeness of vision is necessary, as a group can err in the choice of a good, relatively as much as the individual. When he seeks a good that does not converge with that of the group he is rated as selfish or anti-social. Likewise the group can motivate its interests around a good to itself, at least inadequate, which offers only a small quotient to society in general. This brings on a state of silent conflict against the higher good or that of the larger group.

Thus ideals too may be made symbolic of a narrowed good, and really function in an unsocial way. This is true of both civil and religious groups. The interests of communities can be made selfish, as against a large charity which should bind its members to secure the good of the state. Thus it may become also in the case of the state in its relation to the nation. Religious groups can parochialize or institutionalize the standards of accomplishments and ideals so that the measure of their service to the larger sphere of the church's and humanity's interests is noticeably lessened, if, in fact, it does not retard it, and thus become characteristically unsocial. This does not argue against the existence of groups, but exposes a social psychology according to which they may measure the real value of ends to be set up for achievement through a drawing interest and attractive ideals, to be interpreted and delineated in keeping with the soundest theories of the highest good. Here again the largest group is conceived to have existed before the smaller, as the whole before the parts, and must consequently find the focus for its interests in the service to it. Into this must be read the high fact and featuring truth that only in that way can the individual or smaller groups find the fullest incentive for the development of their own several goods. This is hard to see, because a natural selfishness restrains sometimes the individual or the group from the experiment, which alone can provide the materials for a testing out of the truth.

Thus there are plains and levels in the process of so-

cialization, and unless the promotor of it looks highly, he is all too likely to miss securing the best results. There are circles on every level, and unless they are made concentric the convergence of interests will become a problem hard to solve, but in the degree in which the solution approximates right and righteousness will social peace reign.

After right interests have been provided there may be noted the spirit of co-operation in a work of common interests. Here again an attack might be made upon the individualistic tendencies and even tenets of the old school. Here also the matter of projects enters the fold with the distinct determining or isolating of the problems to solve them.

To give worth to the project it should be found upon analysis or scrutiny to have certain characteristics. There should be purposiveness in it so broad that every individual in the group has some reason for entering into it, because in that way alone can it enlist the individual's wholeheartedness. This reason will consist in the conviction that something is thereby to be accomplished for the group and the individual, which should be clearly apparent. If this is absent, the experience gotten up by the individual for the group's activity will be only passive, and passive experience does not educate.

The individual's contribution to the project must be complete. Thus a mere conviction that something is being done in which he could and should take a part, will result in a loss to such individuals in the group. The real meaning of the project is never discovered by a mere passive listening-in or looking on. The actively doing something which forms a part of the accomplishments brings out the real meaning of the experience. This is true of everything. The thrill of beautiful music is not really experienced by the listener. It is an experience which comes from the actual singing of noble songs with the resultant interpretation of what has been felt.

The project must draw from the phases of life that the children are living, that is, some of the elements that it contains must carry over into other experiences with life that the young will soon have. This type of project alone prepares for life and precludes as much as possible of the waste that accompanies any other kind of a selection. The recurrence of many of the elements in the after activities of life will be grasped by a clearer intelligence and a reader will to solve the problems that are encountered.

The experiences which come in the working out of the project should be such as can be shared. In that way the project becomes enlightening and useful to the group. It builds for a new view-point and attitude on the part of the young then and when they shall have grown into maturer years. The experiences of the individual should coalesce in as many ways as possible with those of the group, as in that way does he contribute a life value to the others, and all profit by the growth of the several individuals. Community of feeling can alone come from similarity at least of experiences, and harmony of mind and spirit depend primarily on such a feeling. After all, the individual or the group ought to see plainly at this point that the greatest compass of his or their good comes precisely from this concord of activities which turns time and effort into progress rather than into futile dispute or combat.

To effect the social results desired through the learning and educative process there is required also the eliciting of the sense of responsibility on the part of the individuals as such and as a group. This should be easily motivated, as provision has already been made for common interests and achievements. Toward these all should assume and evince a measure of responsibility. When this is absent there comes that phenomenon of some working behind the back of the teacher or other members of the group, which was so common in the old school. The feeling of common and individual responsibility induces an active participation of the individuals, which is always required for the attainment of the maximal results. With the assumption of this social responsibility comes unconsciously the allowance of a larger freedom, because there is now established a motive force to guide it.

Thus the problem-project is not conceived as a method but as a plan of a socialized process of education, which is itself based on the principle that the individual learns in the measure in which his activities prove effective towards his own improvement and that of the surroundings in which he lives. This begets a new type of mentation,

or rather it brings an artificial procedure back to something more natural. Thus these forms of directing the educative process are not differentiated qualitatively but functionally. In that sense also are the ways called incidental and direct learning differentiated from the above. Incidental learning puts the project into the scheme or plan as an end which is attained by means of acquiring knowledge, skill, attitude and appreciations. The process of direct learning motivates around knowledge, etc., as the end, with the project to attain it as a means. In a nature study class the teacher may proceed in either way and yet work out a project that has socializing value and force. The first may have more of it than the second, however, because it is more in keeping with the nature of the learning process. Thus the teacher may say, and motivate the class in the way of her statement: "God made the birds, as we have learned, to be our neighbors and to render us some service, for which we should be grateful to Him, on the one hand, and careful of them, on the other. We will study together how they are our neighbors, etc., and on the next excursion we will begin this study." In finding this out a knowledge of bird life and nature will develop, as also skills in detecting their kind from their habits, songs and colors. Attitudes toward the care of them and appreciation of their presence in the neighborhood will also result.

In the direct learning process the birds are studied first as above, and then the skills, attitudes, etc., come forth, with the real result of the project as a by-product in the full realization that the birds are the neighbors of human beings and serve them very well.

Since these types of learning are diverse merely in a functional way the teacher may map out his lesson plans either in individual or direct learning measures. In either way a desire for information to interpret the world in which they are living, and their experiences in it, is created. When once an adequate motive has been set up new ones need hardly be outlined from stage to stage in the process, because they originate themselves in the minds of the children, and this is one of the very desirable of the by-products. Learning thus receives a motivation which it cannot have in itself. This adequate motivation comes from its association with objective phenomena, which relates it to the world, and the child's interests to the service of its surroundings. The motivation of learning on the basis and end of an examination and prophesied usefulness in after life was merely artificial and largely coercive, with the result that when the coercion was lifted, that kind of learning, at least, ceased. Even at its best, the examination type of motivation produced social elements merely as by-products. The matter in the books, to be learned in the best way possible, was what counted. There were always other undesirable social by-products which led the children, at least, to band together against the examination, the teacher and the school. This was indeed antisocial, but was not the last of the dire results. This would lead to the problem of cheating and lying, which concerns more the moral issues of socialization than the purely social.

(To be Continued in November Issue)

Provide Ample Summer Institutes

Cardinal Mundelein has wisely determined that our age requires more recreation for the student and seminarians. This thought can be logically extended to the reverend clergy and the religious. At any rate, if summer studies must be imposed and endured why not on a recreation-study basis? If all the world leaves the crowded conditions in summer why should summer schools be a place of crowding? If there would be six times as many schools and only one sixth as many students in each and all these schools in open-air countrysides then we could expect the teacher-students to benefit more from vacation times studies and be better fitted to impart their gain to others.

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CHARACTER FORMATION IN THE PRIMARY GRADES

By Sister Leona Murphy, S.C., A.B.

(Continued from September Issue)

"Do you wish for a kindness? Be kind.
Do you wish for a truth? Be true.
What you give of yourself, you find;
Your world is a reflex of you.
For life is a mirror. You smile
And a smile is your sure return;
Bear hate in your heart, and erewhile
All your world with hatred will burn.
Set love against love; every deed
Shall, armed as a fate, recoil;
You shall gather your fruit from the seed
You cast yourself in the soil."

"I would say to all: use your gentlest voice at home. Watch it day by day as a pearl of great price, for it will be worth more to you in days to come, than the best pearl hid in the sea. A kind voice is joy, like a lark's song, to a heart at home. Train it to sweet tones now and it will keep in tune through life."

"Beautiful hands are those that do
Work that is earnest, brave, and true,
Moment by moment, the whole day through."

What is meant by beautiful hands in the quotation? Are not hands considered beautiful when they are shapely, lily-white, with skin the texture of velvet and rosy nails manicured in the latest fashion? Are not hands that glide swiftly over the ivory keys of a piano beautiful even though they disdain to assist mother in household duties? The poet does not sing here of such beauty. He rather sings of the hands which manual labor blesses, for

"No man is born into the world whose work
Is not born with him. Here is always work
And tools to work withal, for those who will;
And blessed are the horny hands of toil!"

How many girls are proud of mother's hands when they bear the marks of loving service to the household and the family? How many love and bless them as does the poet? Social service calls for various kinds of work but let the child growing up remember that "Charity begins at home." Let the teacher often speak of the necessity of work to each individual and of the happiness that work well-done brings to the performer; how "Satan always finds work for idle hands to do." Let her discuss the value of work for the developing of character with the older children and they will be able to suggest the following virtues, if the teacher puts the questions in such a way as to provoke the right response; self-reliance, self-control, diligence, attention, exactness, thoroughness, promptness, cheerfulness, honesty, sincerity and courtesy.

"Beautiful feet are those that go
On kindly errands, to and fro,
Down humblest ways if God wills it so."
"Beautiful shoulders are those that bear,
The needful burdens of homely care
With patient grace and daily prayer."

"Bear ye one another's burdens; and so you shall fulfil the law of Christ."—St. Paul to the Galatians, VI, 2.

Selfishness or exclusive regard for one's own interest and happiness without regard for that others is characteristic of the present age. This general tendency does not manifest itself in the disposition all at once, but is developed, little by little, until it becomes second nature to the child. Since selfish-

ness is the source of great unhappiness later in life and since it renders the character possessed of it disagreeable and even odious in the eyes of companions, it is well for the builders of character to study its beginnings as well as its consequence in order to apply the proper remedies.

The spoiled child presents a very vivid picture of selfishness and furnishes plenty of subject matter for study. There are a great many ways of spoiling children but consideration will be given here only to the most ordinary ones. A child's mind may be spoiled by inconsiderate, exaggerated praise and foolish flattery, by nurturing a silly pride as to fortune, family, good looks, and mental endowment. His disposition may be spoiled by letting him have his own way in all things. What can be expected of a child but stubbornness, temper, and disobedience if he has not learned the meaning of self-denial and self-control? His heart may be spoiled by too great tenderness, too many caresses, by gratifying every wish, by noticing every remark or cunning act, by making a great deal of good looks, and pretty clothes. The principles of pride and sensuality or effeminacy constitute the very root of selfishness.

It frequently happens that the primary teacher must undertake to unspoil her charges especially if they are the children of indulgent, well-to-do parents; but she must not be discouraged for withal, the child is simple and trusting and presents himself with confidence in order to be guided by her, for as yet, there is nothing which he prefers to her wishes. Notwithstanding all his tendencies, he has nothing really bad in his heart, for his understanding does not comprehend the malice of evil.

Without doubt, generosity is the antidote for selfishness. St. Paul describes the measure of its reward in the following passage: "All grace in all sufficiency at all times in all things for all good work." The source of all generosity is in the depths of a good heart. Like the ever-flowing mountain stream it sends forth sprays of graceful kindness on all sides and washes away selfishness, narrowness, stinginess and littleness in its purifying ripples, for nothing can withstand the velocity of its falling waters or stay the momentum of its wonderful power.

Let each teacher of the primary grades do all in her power to develop generosity in the hearts of her pupils. Let her devise various ways for the practice of it, so that the children may not grow weary in well-doing. Let them memorize the quotations inserted here as they will often serve as inspirations for good later in life.

"Bear ye one another's burdens."

"If any little word of mine
Can make a life some brighter
If any little song of mine
Can make one heart grow lighter
God help me speak that little word
And take my bit of singing
And drop it in some lonely vale
To set the echoes ringing."

"If any little love of mine
Can make a life the sweeter;
If any little care of mine
Can make another's fletter;
If any little help may ease
The burden of another—
God give me love and care and strength
To help along the other."

Patriotic and Civic Virtues.

Patriotism or love of one's country is one of the highest emotions of the human soul. It is one of the social inheritances vouchsafed to man by God Himself. It is developed and strengthened by a strong spirit of unity, of co-operation, of self-sacrifice amounting to sublime heroism at times, of devoted service to a noble purpose and a lofty ideal. True patriotism connotes due reverence and respect for past traditions, firm support and unswerving devotion to present institutions, loyalty to future ideals, and a readiness to defend all of these, if need be, with life itself.

America, long styled "The land of the free and the home of the brave," is for every boy and girl enjoying her priceless blessings the object of a holy and heartfelt devotion. Bancroft, the historian, says, "Thousands of years had passed away before this child of the ages could be born. From whatever there was of good in the systems of former centuries, she drew her nourishment; the wrecks of the past were her warnings. The wisdom which had passed from India through Greece, with what Greece had added of her own, the jurisprudence of Rome, the mediaeval municipalities, the Teutonic method of representation, the political experience of England, the benignant wisdom of the expositors of the law of nature and of nations in France and Holland, all shed on her their selectest influence. Out of all the discoveries of statesmen and sages, out of all the experience of past human life, she compiled a perennial political philosophy, the primordial principles of national ethics. She sought the vital elements of social forms and blended them harmoniously in the free commonwealth which comes nearest to the illustration of the natural equality of all men. She entrusted the guardianship of established rights to law; the movements of reform to the spirit of the people and drew her force from the happy reconciliation of both."

During the World War, Dr. McElroy of Princeton University formulated what he called a Creed which is well worthy of consideration and even of committing to memory.

Creed.

"I believe in America because of her ideals, worked out in institutions that are just. She gives to every man the right to rise; To take part in making equal laws; To hold his neighbor equal to himself; To speak the truth and to resent a lie; To serve no man as master, but by toil To earn the right to call himself a man. I believe in the world mission of American ideals. By them, expressed in terms of nations, I believe, Right can be made to vanquish Force and Fraud; Justice to weigh, sustained by potent law; The weaker states to live as live the strong.

I believe in America because she thinks in terms of justice, not of gain, and holds her noble heritage the Right of all."

(To be continued in November Issue)

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HUMOR OF THE SCHOOL ROOM

The Significance of Color

A preacher was addressing the Sunday-school and explaining the significance of white.

"Why," he asked, "does a bride desire to be clothed in white at her marriage?"

As no one answered, he went on: "Because white stands for joy, and the wedding day is the most joyous event in a woman's life."

Immediately a little fellow interrupted. "Please, sir, why do the men all wear black?"

Easy to Find the Supply

"My goodness!" remarked the old gentleman as he stopped the young lad with the fine catch of trout. "You've had a very successful day, young man. Where did you catch all these fish?"

"Just walk down that patch marked 'Private' and keep on till you come to a notice, 'Trespassers will be prosecuted.' A few yards farther on there's a fine pool in the river marked 'No fishing allowed,' and there you are, sir!"

A Son with a Sporting Sense

"Can you give me a definition of neutrality?" asked a father of his schoolboy son.

"Sure," said the young hopeful, "It's when a feller don't care which team wins the pennant, but I don't know anybody like that."

Citing a Biblical Phrase

Teacher—"Can any boy tell me the earliest reference in history to a theater?"

Tommy—"Yes, teacher; we read in the Bible that Joseph was taken from the family circle and put into the pit."

Known by the Company

A Sunday school teacher was quizzing her class of boys on the strength of their desire for righteousness.

"All those who wish to go to heaven," she said, "please stand."

All got to their feet but one small boy.

"Why, Johnny," exclaimed the shocked teacher. "do you mean to say that you don't want to go to heaven?"

"No, ma'am," replied Johnny, promptly. "Not if that bunch is going."

The Puzzling Plurals

When the school inspector walked in, the class pulled itself together and determined not to make any mistakes this time.

All went well until the inspector picked on Jimmie.

"Now, my lad," he said, "what's the plural of mouse?"

"Mice," said Jimmie.

"Right," said the inspector. "And now, what is the plural of baby?"

"Twins!" said Jimmie and that did it.

An Applicant and the Test

A young woman failed to pass her examination for appointment as teacher in the school of a small town.

Her mother was terribly disappointed and decided to interview one of the examiners.

"I am sorry, madam," the man said, "that your daughter did not pass her examinations, but there is nothing I can do about it. You know, madam, that no one is to blame but herself."

"She to blame!" exclaimed the woman, wrathfully. "Well, sir, perhaps you don't know that them examiners asked her questions about lots of things that happened years and years before she was born."

As Expressed in Arithmetical Terms

"Tommy," said the teacher, in the natural history class, "name a poisonous snake."

"The 'rithmetic snake, Miss Brown."

"The arithmetic snake! How on earth did you get that idea in your head—what do you mean?" asked the puzzled teacher.

"Why, the adder," explained Tommy triumphantly. "The book says it belongs to a much divided family, and that it multiplies very rapidly."



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THEORY AND PRACTICE OF MORALITY
IN EDUCATION

By Rev. James M. Murray, C.M., A.M., Ph.D.

(Continued from the September Issue.)

COMBINE parental love, unflinching self-sacrifice, jealous watchfulness, gentle firmness, loving patience, tender sympathy, and almost startling are the results. A parent's sympathy in the time of trial, firm but gentle commands, the practice of deeds to inspire confidence,—all beautifully combine in moulding the impressionable wax. Unconsciously the child forms the habit of ready and prompt obedience, the habit of observation and loving assistance, and habitual reverence towards Almighty God. Not infrequently will such a child perform acts of generosity, kindness, of unselfish devotion and self-control. And who can deny that these are moral acts in the strict sense of the word?

Without this home education, no education is complete. No training can take its place. There is a silent chord whenever the boy or girl has not been brought up under the influence of the family.

Quickly time leads the child from the small sphere of home life into the greater circle of school life. The work of the parent is now divided with that of the teacher. But the moral training must go on. A teacher can do and undo much. Some pupils leave school with sterling qualities; others return to the bosom of the family weaklings in principle and habits. The good teacher realizes her vast responsibilities in the temporal and spiritual interests of her little charges. She knows they will be well equipped for their spiritual responsibilities, if, at the start, they are moulded to correct moral and spiritual ideas. Extremes must be avoided for it is just as dangerous to leave the child to his own misdirected and unruly instincts, to let him satisfy them unchecked and unguided, as to be constantly repressing and beating down the slightest movements and impulses of his unformed mind and still undeveloped will. The genuine educator will use the vast store of energies in the heart of childhood, as the skilful engineer uses the waters that pour down the mountain side, for the needs of commerce and industry. He does not entirely block their course. He conserves their strength and power, but builds a path for them. He canalizes them, and forces them to do his will, and to turn the wheels of the mill and lighting plant when and where he directs and with that expenditure of energy which he has measured out for them. The powers at the disposal of the child are those with which, later on, he must work out his destiny here below. They are still in embryo. But they are the only ones, in all probability, which he will in the future be able to summon for his needs in the battle of life. They, too, must be canalized, so as not to go to waste. They must be blocked, or he will have no reserve forces to command. They must be directed to their proper ends.

That many difficulties will confront the teacher is most certain. While the child is still affectionate, credulous, and hopeful, it is impulsive, capricious, and often wayward. Too often she finds ingenuity budding forth mingled with deceit. She must deal with the timid and the bold; the frank and the sly; the honest and the "little thief"; the truthful and

the "baby liar"; in the marble season she may find veritable "child gamblers."

There is much to be done, many problems to solve, but undaunted the wise and tactful teacher soon gains access to the hearts of all. Kindness interwoven with firmness is her watchword, and by it she gradually checks the capricious and the wayward. By Bible stories, maxims, and precepts, she unconsciously awakens in the pupils a sense of their guilt. Not satisfied with merely doing this, she places before them in the form of pictures and stories, models of love, devotion, heroism, and virtue. She knows they are accessible to the highest ideals of morality. Step by step she leads them along the path of moral duties and obligations and without the use of the modern system of eugenics, unconsciously by word and example moulds the little girl into another Agnes, and the little boy into another Pancratius. This training to be morally alert, to be upright under God's surveillance, to be on his honor with regard to God, is putting into the child's life a power which, while simple enough for the needs of ordinary Christian goodness, can be developed to meet the demands of the highest asceticism. He is obtaining a force universally available against temptation. It softens the austere stimulus of duty by its appeal to love, and quickens the flagging ardor of love with the peremptory spur of duty.

The traditional state is a visionary one. The wise teacher knows this, and to her pupils unfolds a new world, a mysterious realm. In imagination, they soar to the vaulted and studded heavens, they delve into the depths of the earth. Hand-in-hand they cross plains, climb mountains, pass from pole to pole, from ocean to ocean, through ice lands and desert stretches,—seeing and admiring the manifold duties of the mineral, the plant, and the animal kingdom. The school room becomes a miniature world and its very atmosphere inspires love for the true, the good, and the beautiful.

* * *

From the transitional state the youth passes on to maturity. He becomes established in belief, purpose, and habit. There is a constant growth in religion, or in irreligious beliefs. The philanthropic and patriotic tendencies are fully awake. Unless the environment is wholesome, the college age is a most dangerous one. The student enters the field of moral science, Biblical and natural theology, and psychology. Place him in an institution of false philosophers, and you will see his morality undermined, his faith crumbling, his high ideals shattered, his life a blasted failure. There his professors sweep the heavens with the telescope and do not find God, and therefore they conclude there is no God. When the soul does not reveal itself under the microscope they argue it does not exist. Patriotism is made merely an empty name, for "soulless psychology" furnishes no valid foundation for an unrelenting sense of duty. The philosophical education which he receives under the direction of poorly trained men and in an atmosphere of deep prejudice, makes it difficult for him to maintain his mental, and particularly his moral, equilibrium. Philosophic courses too often present in capsule form various notions of thought for the young student to digest at his leisure, and this with no preliminary

training of any nature. The result is a medley of theories, which only confuse the mind and render proper appreciation of correct principles practically impossible. It will be almost miraculous if the student passes from such an institution without a decadence in morals. But place the young man and woman in a college where intellectual culture is interspersed with the beautiful ethical principles of Christianity, and the result is gentle, amiable, fair-minded, benevolent, modest youths. Instead of being a foe to religious truth, intellectualism will be its ally. In the atmosphere of faith and purity, of high thinking and plain living the student in the mature state will become more intimately conscious of the truth of his religion and of the genius of his country.

Spaulding demands: "In these institutions must be found teachers whose one passion is the love of truth, which is the love of God and of man; who look on all things with a serene eye; who bring to every question a calm unbiased mind; who, where the light of the intellect fails, walk by faith and accept the omen of hope; who understand that to be distrustful of science is to lack culture, to doubt the good of progress is to lack knowledge, and to question the necessity of religion is to want wisdom; who know that in a God-made and God-governed world it is natural that reason and virtue should tend to prevail, in spite of the fact that in every age the majority of men think foolishly and act unwisely. It is supreme triumph over souls when the young, to whom the earth seems to be heaven revealed and made palpable, turn from all the beauty and contagious joy to seek, to serve, to love Him who is the infinite and only real good. The best culture serves spiritual and moral ends. Its aim and purpose is to make reason prevail over sense and appetite; to raise man not only to a perception of the harmonies of truth, but also to the love of whatever is good and fair."

* * *

By all means let knowledge grow, but let truth prevail. Since God is God, the universe is good, and the more we know of its laws, the plainer will the right way become. He who believes in culture must believe in God for what but God do we mean when we talk of loving the best thoughts and the highest beauty? How shall a man's delight in his growing knowledge not be blighted by a hidden taint, if he is persuaded that at the core of the universe there is only blind unconscious force? But if he believe that God is infinite power working for truth and love, then can he also feel that in seeking to prepare his mind for the perception of truth and his heart for the love of what is good and fair, he is working with God, and moves along the way in which His omnipotent hand guides heavenly spirits and all the countless worlds.

See then the marvelous results of the moral education. The affections of the pupil are philanthropic, patriotic, and religious. He loves his kindred, his family, his race. These ties of friendship and love grow stronger with time, and inculcate lasting principles of sociability, equality, esteem, and respect. His country finds him a loyal son. He cherishes her laws and institutions. In time of peril, we see him marching to the front with a bravery that

fears neither pain nor death. But above his patriotism stands preeminently his love for God. He need not express it in word, for it is clearly manifested in the purity of his morals, his reverence for all things holy, his meekness and submission to authority, his faith and confidence in an ever watchful providence.

His conscience is free and undisturbed. It cannot be otherwise since it rests on God. His ideas of right and wrong are clear and well-cut. His love of truth banishes all double dealing, deceit, hypocrisy, and has firmly convinced him that both God and man have a claim on his fidelity and integrity. Nor does he merely know what is right; he does it. While not neglecting any duty arising from his relation to his family and society, he faithfully abides by the laws and institutions of his country. Beside his service to his home and his country, we find him giving to God the things that are God's. In public and private he worships the Supreme Ruler of the universe, and from Him learns the great commandment to love his neighbor as himself, and to show that love in corporal and spiritual works of mercy.

His intellect has been well-trained; his affections directed towards the good, the true, the beautiful. His will, the crown of man, has been strengthened in motive and purpose, in choice and intention, in executive volition. His instruction in matters of right and wrong, his trust in the rectitude of a higher power, give him renewed energy and perseverance in duty. His good resolutions in both physical and moral are strengthened. In suffering, privation, restraint, temptation, he is directed and controlled by a superior force, and thus walks through life successfully and happily, and enters eternity triumphantly.

THE PRINCIPLE BACK OF DAYTON

(Continued from Page 208)

it was political heresy three centuries ago to suggest that Church and State should be separated. But would Catholics necessarily consider it wholly calamitous?

Of course, I do not look for any such outcome. I think the upshot of the Tennessee experiment will be the clarifying in the minds of many of the principle I have tentatively enunciated, that the public schools shall not be used to attack the religious beliefs of any responsible group; and I think that in spite of difficulties the political genius of the American people will arrive at a quite satisfactory working application. That result, to my way of thinking, will be more advantageous to us than the present situation where teachers in public schools are allowed to teach what is unquestionably inconsistent with Catholicism or any form of Christianity.

I realize the dangers of certain Protestant sects attempting to control the public schools in order to have them teach Protestantism. But I think there is greater danger of their teaching determinism, materialism, agnosticism. And I believe we can best serve ourselves and our country in the present crisis by clarifying the issue with the principle that the public schools are not to be used to attack the religious beliefs of any responsible group in the community.

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BEATIFICATION AND CANONIZATION (Contd.)

In the antepreparatory meeting the two specialists report whether a cure has been wrought, and if the fact can be explained by natural causes. If they both uphold the miracles, only one expert is called into the preparatory discussion, but if they do not agree, two new experts must be obtained.

When the miracles have been proved, the general meeting of the Congregation of Rites is held, and it is debated once and only once, whether or not, given the approbation of the virtues and miracles, it be safe to proceed to the solemnities of beatification. If the majority be favorable the Pope, in whose presence the discussion has been made, issues the "Super Tuto" decree, which declares that it is safe to proceed to beatification, and at the time appointed by the Sovereign Pontiff, the solemn Beatification takes place in the Vatican Basilica, on which occasion a Pontifical Brief is issued permitting the public cultus and veneration of the beatified person, hereafter until the canonization is declared, to be called "Blessed".

OFFICIALS CONNECTED WITH BEATIFICATION AND CANONIZATION.

1. Postulator of the Cause, who seeks to advance the cause of beatification or canonization.
2. The Vice-postulator, who promotes all the judicial inquiries necessary in places outside of Rome.
3. Advocate of the Cause, who prepares and prints official reports of the case.
4. Promoter of the Faith, whose duty it is to represent difficulties to be solved. In popular language, he is sometimes called the "Devil's Advocate" as he prepares in writing all possible arguments, even those seemingly slight, against the raising of any one to the honors of the altar. The interest and honor of the Church are concerned in preventing any one from receiving the honors of the Church whose death is not juridically proved to have been precious in the sight of God. The first formal mention of such an officer is found in the canonization of St. Lawrence Justinian under Pope Leo X (1513-21). Urban VIII in 1631, made the presence of this official necessary, at least by deputy, for the validity of any act connected with the process of beatification or canonization. In beatification, it is granted to a diocese, a city, or religious order to give public veneration to the "Blessed".

Pope Urban VIII forbade the rendering of any veneration to any person who has not been beatified, whether the person who has not been beatified may have died in the odor of sanctity, or wrought miracles during life or after death. The same Pope prescribes that every biographer, who makes use of the terms blessed, saint, or martyr, in speaking of a person that has not yet been beatified, ought to declare, that he does this, only to acknowledge the innocence of his life and the excellence of his virtues, without any prejudice to the authority of the Church, the only sovereign judge about these questions. (Catholic Dictionary.)

CANONIZATION.

After formal beatification, only two miracles wrought through the intercession of the "Blessed" are required for canonization, but three miracles are necessary when the beatification has been merely equivalent, or virtual, that is in cases where the Holy See has approved of the honor paid to holy servants of God at least since the year 1540. It is to be noted that no writings relating to the causes of beatification or canonization of servants of God may be published without leave of the Sacred Congregation of Rites.

DIFFERENCE BETWEEN BEATIFICATION AND CANONIZATION.

By beatification, public worship is authorized within certain limits; for example, in such diocese, or in a certain religious order.

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200	Martin DuPraw	Gregg	1	1925

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Canonization extends public worship throughout the entire Church. Theologians generally agree that canonization falls under the infallibility of the Pope.

Canonization merely asserts that the person canonizing is in the possession of the Beatific Vision.

DIVISIONS OF THE SAINTS IN THE LITURGY.

1. Apostles.
2. Martyrs.
3. Confessors who are Bishops.
4. Confessors who are not Bishops.
5. Virgins who are martyrs.
6. Virgins, not martyrs.
7. Holy Women.

Among the confessors, whether bishops or not, Doctors hold a special rank. The meaning of the title "Doctor" was given in the Course of the Third Year under the Chapter entitled "Fathers and Doctors of the Church".

JUSTIFICATION OF THE WORSHIP OF THE SAINTS.

1. From Holy Scripture. Abraham adored the three angels who appeared to him in the valley of Mambre. Gen. XVII:2. Josue adored the angel whom he beheld before the taking of Jericho. Josue V:5. Elias and Eliseus were honored with religious worship. 4 Kings, I and IV.
2. From Tradition. The Fathers of the Church unanimously agree in acknowledging the legitimacy of the worship of the saints and they in doing so voice the Apostolic tradition. "We honor the servants" says St. Jerome, in order that the honor of the servant should redound to the Lord, who has said, "He that despiseth you, despiseth Me". St. John Damascus says, "It is right to honor the saints in their character of friends of Jesus Christ, of sons and heirs of God."
3. From the Teaching of the Church. The Council of Trent says, "The saints who reign with Jesus Christ offer to God their prayers for men; it is good and useful to invoke them in a suppliant manner, and to have recourse to their prayers, to their aid, and assistance in order to obtain from God His benefits through His Son, our Lord. Hence we find the "Communion of Saints" to be one of the twelve articles of the Apostles' Creed."

KINDS OF WORSHIP.

1. Worship of Latria.
2. Worship of Hyperdulia.
3. Worship of Dulia.

WORSHIP OF LATRIA.

Latria is the honor which we give to God on account of His sovereign perfections while professing our absolute dependence upon Him, and the best translation that our language affords is adoration. This worship of Latria must also be given to the sacred humanity of Jesus Christ, because it is united to the Word of God in unity of person. If this sovereign worship were addressed to a creature, it would become idolatry. Therefore the worship of Latria is due to God alone, and may not be given to any creature, because the word Latria is never applied in any other sense than that of the incommunicable adoration which is due to God alone.

WORSHIP OF HYPERDULIA.

The word "hyperdulia" means "beyond dulia", and the worship of hyperdulia is a higher species of veneration paid to the Blessed Virgin, because she excels all God's angels and saints in dignity, as she is in the strict sense of the word, the Mother of God; in sanctity, as she was not only conceived without original sin, but also adorned with supernatural graces and gifts above all angels and men. She excels all creatures in glory, for glory is in proportion to holiness, and since the Mother of God excelled all in holiness she must also surpass all in glory. The constant tradition of the Church from the remotest ages of Christianity testifies that the Mother of God is to be honored and invoked in a more especial way. In the most ancient liturgies, the Blessed Virgin occupies a higher place than the angels and saints.

WORSHIP OF DULIA.

As we are impelled to worship God, the Infinite Being,

in all His perfections, so we are moved to venerate the bestowal of a share in those perfections as it appears in saintly men and women. For example, the goodness which creatures possess by participation is a reflection of God's goodness, and by honoring these saintly persons, we offer tribute to the Giver of all good, but for the mode of worship there given we use the term "dulia" which is honor service.

NATURE OF THE WORSHIP WHICH WE PAY HOLY IMAGES.

The nature of the worship which we pay holy images is a relative worship; if it refers to images of Jesus Christ, it is a relative worship of latria; if it refers to images of the Blessed Virgin, it is a relative worship of hyperdulia; if it refers to the images of the saints, it is a relative worship of dulia.

USE OF HOLY IMAGES.

1. These holy images recall to the faithful the remembrance of the benefits and graces which the servants of God have received from Jesus Christ.
2. They exhibit to the eyes of the faithful the miracles which God has performed, and the salutary example that He has given through the saints.
3. They cause us to praise and thank God for the graces that He has given to the saints, and impel us to imitate the virtues of the saints and thus sanctify our own lives.

The Iconoclasts who attacked the worship of the images of the saints were condemned by the Second Council of Nice in 787, and the Council of Trent in 1563 condemned the Lutherans and Calvinists who also attacked the worship of holy images.

INSTITUTION OF THE SACRAMENTS.

Baptism—The word baptism is derived from a Greek word "bapto" or "baptizo" meaning to wash or to immerse, so that laving is the essential idea of this sacrament.

Some theologians say this sacrament was instituted at the baptism of Christ in the river Jordan, inasmuch as the matter was then defined and sanctified, and the form intimated by the manifestation of the three Divine Persons, while the opening of the heavens, signified the supernatural effects of Baptism. Another more probable opinion seems to be that Baptism as a sacrament had its origin when Christ commanded His Apostles to baptize, as we find narrated in St. John III and IV. There is nothing directly in the text as to the institution, but as the Apostles evidently acted under the instruction of Christ, He must have taught them at the very outset the matter and form of the sacrament which they were to dispense. From the words of the Chapter of St. John referred to above, "After these things Jesus and His disciples came into the land of Judea, and there He abode with them and baptized. When, therefore, Jesus understood that the Pharisees had heard that Jesus maketh more disciples and baptizeth more than John, though Jesus did not Himself baptize, but His disciples, He left Judea and went again into Galilee." St. John III:22; IV:1,2,3, we may safely conclude that Christ most probably instituted baptism before His Passion. For as is evident from the above texts, Christ certainly conferred baptism at least by the hands of His disciples before His Passion. This baptism was essentially different from John the Baptist's baptism, as the baptism of Christ is always preferred to that of John, and the latter himself gives the reason, "I baptize with water. St. John I:26 (Christ) "baptizeth with the Holy Ghost." St. John I:33.

Moreover, as the Apostles received the sacraments of the Holy Eucharist and Holy Orders at the Last Supper, as is stated by the Council of Trent, Sess. XXVI, and as baptism has always been held as the door of the Church, and the necessary condition for the reception of any other sacrament, it follows that the Apostles must have received Christian Baptism before the Last Supper. This argument is used by St. Augustine and certainly seems valid.

Though not in the Sacred Scriptures, there is an ancient tradition given by Nicephorus in his ecclesiastical history and also by Clement of Alexandria, who died 215 A. D., declaring that Christ baptized the Apostle Peter only, and that Peter baptized Andrew, James and John, and they the other Apostles.

Confirmation—St. Thomas holds that confirmation was

instituted by Christ when He promised to send the Paraclete, although this sacrament was never administered while He was on earth, because the fullness of the Holy Ghost was not to be given until after the Ascension. We read in the Acts of the Apostles VIII:14-17 that after the Samaritan converts had been baptized by Philip the Deacon, the "Apostles" sent unto them Peter and John, who when they were come, prayed for them that they might receive the Holy Ghost; for He was not yet come upon any of them, but they were only baptized in the name of the Lord Jesus; then they laid their hands upon them and they received the Holy Ghost. "From both the practice and teachings of the Fathers of the Church we learn that the Church made use of a rite distinct from baptism, that this consisted of imposition of hands, anointing and accompanying words; that by this rite the Holy Ghost was conferred upon those already baptized, and a mark or seal impressed upon their souls. However, in examining the testimony of the Fathers, it must be noted that the word **confirmation** is not used to designate this sacrament during the first four centuries, but we meet with various other terms and phrases which quite clearly refer to it. It is styled by the Fathers, "**imposition of hands**", "**unction**", "**chrism**", "**sealing**". St. Cyprian says, "Two sacraments preside over the perfect birth of a Christian, the one regenerating the man, which is baptism, the other communicating to him the Holy Spirit." "Anointed also must he be who is baptized, in order that having received the chrism, that is the unction, he may be anointed of God."

Since the Council of Trent has expressly defined that all the sacraments were instituted by Christ, then Confirmation, which the same Council ranks among the seven sacraments, was also instituted by Christ.

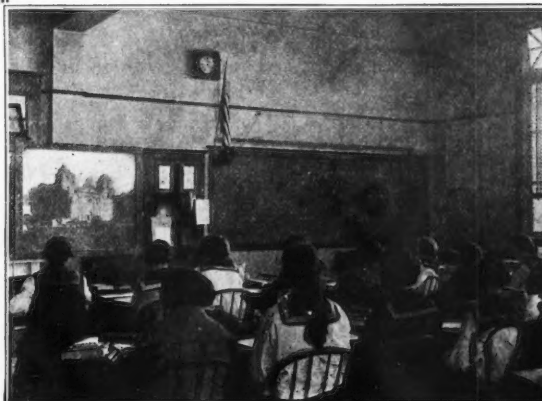
Holy Eucharist—The institution of this sacrament is proved from Holy Scripture, being recorded in St. Paul's Epistle to the Corinthians, Chapter XI:23, 24, 25: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And giving thanks, broke, and said: 'Take ye and eat: this is my body, which shall be delivered for you: this do for the commemoration of me.' In like manner also the chalice, after he had supped, saying: 'This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me.'"

In St. Matthew's Gospel we find the institution of the Holy Eucharist recorded as follows: "And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: 'Take ye, and eat. This is my body.' And taking the chalice, He gave thanks, and gave to them, saying: 'Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins.'"

Penance—The Council of Trent declared that the Lord then principally instituted the Sacrament of Penance, when being raised from the dead, He breathed upon His disciples and said, "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained." St. John XX:21,22, 23. From this text we see that Christ gave the power to forgive and also the power to retain, and therefore the exercise of this power involves a judicial action, but for a judicial power to be exercised, the one exercising must have knowledge of the case from eye-witnesses, before he can exercise his judicial power, either to forgive sin, or to retain sin, and this necessarily includes confession of sin by the one who committed it, because he is the best witness of his own sins. A judge in a court can not know whether to acquit or condemn any one until he learns from first class witnesses all the facts of the case, and the same is true in regard to the Apostles and their lawful successors until the end of time in the discharge of that power which Christ gave them to forgive sin and retain sin. The Council of Trent declares "If any one deny that sacramental confession is of divine institution, or that it is necessary to salvation, let him be anathema."

Extreme Unction—The Council of Trent in Sess. XXIV declares the following regarding this sacrament: "If any one assert that Extreme Unction is not really and truly a sacrament instituted by Christ our Lord and described by St. James the Apostle, but that it is only a rite adopted by the Fathers, or a human invention: let him be anathema." The words of St. James describing Extreme Unction are: "Is any man sick among you? Let him call

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in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith will save the sick man, and the Lord shall raise him up and if he be in sins they shall be forgiven him." St. James V:14-15.

Holy Orders—In St. John's Gospel, chapter XX:21, and in St. Matthew XXVIII:18, we have these words addressed to the Apostles: "All power is given to Me in heaven and on earth." and "As the Father hath sent Me, I also send you."

That Christ gave to His Apostles the power to offer the Sacrifice we see from Christ's own words recorded in St. Luke chapter XXII:19: "And taking bread, he gave thanks and brake, and gave to them saying: 'This is my body, which is given for you. Do this for a commemoration of me.'" Christ also gave to His Apostles the power to dispense the sacraments, as is proved by Christ's words to His Apostles recorded in St. Matthew XXVIII:18,19: "And Jesus coming spoke to them saying, 'All power is given to me in heaven and in earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" Since by the above words quoted and by the other text already quoted, Christ gave His Apostles the power to offer Sacrifice and dispense the Sacraments. He gave them the power of Orders and ordained them priests. The Council of Trent declares, "If any one say that Holy Orders or ordination is not a true sacrament properly so called, instituted by our Lord Jesus Christ, or that it is a human inventionor only a certain manner of choosing ministers of the word of God and of the sacraments: let him be anathema." Hence it is of faith as declared by the Council of Trent, Sess. XXII and XXIII, that at the Last Supper Christ ordained the Apostles priests, when he bade them change bread and wine into His Body and Blood, and thus gave them power to offer the Sacrifice of the New Law, the Mass. Thus by this power and the power to reconcile sinners to God, by forgiving sins, the Apostles were constituted true priests.

Matrimony—There are various opinions as to when Christ instituted the sacrament of Matrimony. According to some theologians, He instituted it at the wedding in Cana; according to others He instituted it when He sanctified the indissolubility of marriage. "What therefore God hath joined together, let not man put asunder." St. Matt. XIX:6. There are still others who say that He instituted it only after His Resurrection, when He was about to ascend to heaven and was speaking to His Apostles of the Kingdom of God, that is, of matters relating to the state of the Church.

We have the proof from Holy Scripture that marriage is a sacrament, as is recorded in St. Paul, Ephesians V:31,32: "For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church." The Council of Trent Session XXIV declares: "If any one assert that Matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ, but an invention of man, not conferring grace, let him be anathema." Hence the Council of Trent calls **Matrimony** itself, that is the marriage contract, a sacrament instituted by Christ, without any distinction between the contract and the sacrament, and speaks of the **contract** of marriage as that wherein the sacrament **essentially** consists. But since it is a sacrament, it falls within the jurisdiction of the Church of Christ to give the conditions for its valid reception.

Stage Scenery and Equipment.

"Scenery and Stage Equipment" is the title of a pamphlet issued by the Kansas City Scenic Company, of Kansas City, Mo., with the expectation that it will afford assistance to purchasers of paraphernalia of that description for theatrical or educational institutions. The book describes materials used and methods of production, and includes an extensive catalogue of stage hardware, electrical supplies, stage fixtures, scenic supplies, lighting equipment and practical furnishings for the modern stage. Copies may be had on application to The Kansas Scenic Company, Twenty-Fourth and Harrison Streets, Kansas City, Mo.

CHRISTIAN PEDAGOGY

(Continued from Page 204)

will remedy. That this is the actual consequence of the new pedagogy, few teachers, whose experience reaches back into the previous generation, will deny.

The old Christian method began with the training of the memory. To learn by heart what the mature life would need, was the essential work of the child. Christian doctrine of course, came first of all; and no one was reckoned fit to battle for his soul in a sinful world, who did not know by heart the Our Father, the Hail Mary, the Apostles' Creed, I confess to Almighty God, the Acts of Faith, Hope, Charity and Contrition; the Commandments of God and of the Church, the Sacraments and their definitions, the Beatitudes, the Capital Sins, while as matter of fact, every well-taught child had the whole small catechism in his memory fixed indelibly. Without these, and how many are without them today, one may be a Catholic by inheritance, by tradition; but he loses the Catholic sense, falling easily into a liberal view of religion that is not very far from positive approbation of false doctrine.

Then came spelling, a serious matter, but not a burden intolerable when begun in due time. Now it is a difficulty insuperable so far as pupils given to observation but untrained in memory, are concerned. External remedies, such as simplified spelling, to the detriment of the little scholarship left us, are proposed. The one obvious cure is ignored. Many other things were memorized, countries, their boundaries, their capitals and chief towns. The sites of those on rivers or sea-coast; states and countries in like manner; catalogues of sovereigns with dates of accession; tables from the multiplication table to the last of weights and measures; rules of grammar, and in foreign languages long lists of irregular verbs; selections of the best in poetry and prose. Nothing came amiss to the memory so trained; and the amount of information useful for the period of rational observation and reflection, which the boy and girl acquired, would be incomprehensible to those in school today. But best of all the memory has become an efficient faculty for all their life.

The old Christian education had more than one way of training the mind to an exactness of reasoning; and I am not at all sure that, from the educational stand-point, the substitution of modern geometry for Euclid's elements was not a mistake. The same may be said of the cutting short in arithmetic of simple and compound proportions, interest and commission problems, as allegation, and the omission of the universal Practice characteristic of the older books. I may be wrong. Nevertheless, I cannot but feel that the change is the result of a fundamental error. At the bidding of the new pedagogy we have accepted without reflection the principle that all our schools, from kindergarten to university, are closely linked elements of one system and that the primary function of each inferior element is to prepare material for those above it. The truth is, as I apprehend the matter, that primary school, grammar school, high school are distinct entities having each as its own specific function, to perfect its pupils in all that enters into own particular scope, so that in leaving they may carry away a complete body of doctrine. If some choose to continue their

education, they will have the doctrine and discipline enabling them to do so. Those who pass from school into active life, will do so, not incompletely formed with matter hardly useful except it be completed in a university course, but masters of what will serve them most perfectly in the business they are entering on. Here again I may be wrong. On the other hand we have for years been experimenting in our schools, standardizing and coordinating according to the last theory of the day; and all whose experience goes back some thirty years will tell us that the results are, at least, incommensurate with our expectations.

* * *

This speculation, however, carries us into another field. Let us return. Of the importance of composition as a mental discipline, there can be no question. Whatever variety for exercise in different styles the older system admitted, unity of purpose was sedulously kept in view. Letters, descriptions, narratives, were not omitted; but the ordinary exercise was the moral essay. This in the lower classes would be the *chiria* elaborating some apophthegm according to set rules, or else the essay, properly so called, establishing its thesis by formal arguments. Thus was developed the habit of logical and orderly thought.

The modern school holds a contrary course, devoting itself to short stories of a single episode, descriptions, word-pictures. The first offers no scope for continuity. The second, an enlarged endmiration only, excludes it, as a rule. The third considers nothing but the effect upon the imagination. To this category belong all compositions in which style, so called, is predominant. The reason of the change is to be found in the Kantism everywhere prevailing. The old philosophy dealt with realities: Kantism is occupied with phenomena. That from the more evident deduced the more recondite truth, this busies itself with observation and classification. The former insisted on truth certain and unchangeable, to be attained as a duty; the latter, doubting all objectivity and consequently all truth gives this name to the notions of a transient convenience. To maintain such an attitude of mind in mankind, logical and orderly thought must be destroyed.

* * *

To point out the fundamental opposition between the old pedagogy and the new, is not to deny the utility of much that this offers. Should Ovid's dictum: "Fadest et ab hoste doceri" not suffice the doubter, St. Augustine tells him that there is no error without its intermingling of truth. Much that relates to material equipment is a vast improvement on old conditions. It is a good thing to recreate the mind by refreshing the body with calisthenics, singing and such like. But let us not forget the great rule given us by St. Paul: "Prove all things. Hold fast that which is good." See what principles underlie proposed methods and the end to which they lead. Are the former Kantism or Christian? Is the latter the supernatural end of the individual, or is it his subordination to the autocratic state? Having determined this, remember that we cannot, "gather grapes of thorns, or figs of thistles." Finally, in case of doubt, the presumption is in favor of the old system, growing out of our Christian faith and commended by its results.



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EDITORIAL COMMENT

Education as a State of Mind.

It is generally conceded that "happiness is a state of mind." Is there a possibility that a time will come when the same averment will be made with confidence concerning education?

Already there are those entitled to be heard, who flout the notion that examinations may be depended upon as affording the means of accurately testing knowledge. The fact seems to be that the result of a formal examination is valid only to a certain extent. It is valid as to certain kinds of knowledge and in the case of certain types of people. Everyone of wide experience is familiar with individuals who are at a great disadvantage in formal examinations—who are so flurried under the stress of ordeals of that character as to be incapable of the serenity necessary for the highest intellectual achievement of which they are capable, whereas there is a type of individual, on the other hand, competent to secure higher rating in competitive examinations than in the actual business of life.

In this age it has come to be very widely demonstrated that education in the fullest sense means more than ability to recite facts—that it implies capacity to command facts when they are needed and apply them to the solution of practical problems.

The education which equips men and women with competency for meeting the demands of life as they arise is the kind of education best fitted to existing conditions. With such

education one may not always be able to return off-hand answers to questions regarding this or that matter of fact, but admirably ready to assemble desiderated information on short notice and make judicious application of it to matters in hand.

Pertinent to this discussion is the anecdote of an old soldier who was a candidate for an appointive position under the administration of President Grant, when the civil service law first went into effect. "What is the distance of the earth from the sun?" was one of the questions which confronted him at his examination. His answer was: "I cannot remember the number of miles, but I can affirm that whatever the distance may be it is not great enough to prevent me from doing my duty if I get this job." The paper was shown to President Grant, who knew the old soldier, admired his character, and gave him the appointment.

Character is a part of education more important than mere information.

No scheme of education is worthy of the name which fails to educate the heart as well as the brain, and this profound truth inspires good citizens to make cheerful sacrifice for the maintenance of the Catholic parochial schools. There is a point of view from which it is very easy to perceive what is meant by those who would define education as "a state of mind."

Schools All the Year?

At a convention of public school teachers a few years ago some one suggested for discussion the idea that vacation time represents a waste of hours and days and weeks and months that might be saved by keeping children employed in learning all the year round. The suggestion was hospitably received in certain quarters, and now there are public school authorities by whom universal abolition of school vacation seasons is seriously proposed.

In Chicago a school board committee appointed to consider the proposed innovation brought in a report in its favor. It appears, however, that something remains to be said on the other side.

Miss Margaret Haley, business manager of the Chicago Teachers' Federation, disapproves the plan, and attributes it to a desire on the part of certain taxpayers to cut the cost of education, regardless of the larger well-being of the community. Miss Anise Slattery, chairman of the General Council of Elementary Teachers, has this to say in opposition:

"The whole argument for establishing such a program is based on a fallacy. The principal argument I have heard given in favor of the idea is that it will save time—that it will get children through school sooner. Is a school a sort of a factory where something is being manufactured? My idea of a school is of a place where children are growing and developing. That is a process you can't speed up. I can see that if you were making coats or caps or dresses, you could make more if you worked six days a week instead of four, but with children

it is different. A child of 10, 12, or 14 should be developing as a child of that age, and by sending him to school a certain number of months longer you can't bring him to a point where he is older. Because he has gone to school twelve months in a year, he won't be 17, if he's really 14. That isn't his psychological pitch, as they say. The modern school is not a place where a child should pass all his time. It is too artificial. A big organization like a city school cannot be made a sufficient natural environment. Another argument for the plan is that school attendance will keep the under-privileged child, the child who has no place to play, off the streets. We should not have such conditions, but if we do have them, some other means should be taken to relieve them."

There is one place, it seems, where the plan of holding school all the year round has been put into practice. That is Newark, New Jersey. But the superintendent of schools at Newark is not satisfied with the results. He says that from the standpoint of economy as well as from the standpoint of education, the old plan of having vacations is the best.

The Improvement of Text Books

"Little books, thick and compact, in which all the sciences are concentrated in a dry and undigested form, as if they were flint." These are the words in which Michelet, the French historian, described the text books of half a century ago, and the description was deserved. It does not apply to the text books of today.

Vast advances have been made in knowledge. To be educated in the modern sense one must possess a certain degree of familiarity with many subjects the very names of which were unfamiliar to the mass of mankind in the past. It is an old saying, with some truth in it still, that "there is no royal road to learning". But in the present age the old saying is not so bluntly and baldly true as of yore. The harshness of its outline has been modified, and the men who have performed this service have been the improvers of text books.

They have discovered easier ways than the old ones of presenting the essentials of knowledge to the mind. They manage to invest study with interest by arousing the imagination, by proceeding from what is familiar and easy to what is more abstruse, and by multiplying illustrations which convey information by analogy where they do not shed direct illumination on the fact whose nature and significance must be instilled in the learner's mind.

Pictorial illustrations have come to the aid of words. When Comenius hit upon pictures as affording apparatus for the elucidation of the printed word, he made a contribution profoundly valuable to the profession of teaching. Since his time the art of illustrating books has wonderfully improved. Not till within the memory of men and women now living, however, came the perfection of photo-engraving, by means of which it is possible to provide text books with pictures bearing such fidelity to the

visual aspect of what they represent that they are almost equivalent to the ocular presence of the thing represented.

Marvelous is the benefit which this modern art has conferred upon the student of natural history, to mention a single field out of many in which it has wrought a revolution comparable to that which was effected in the domain of transportation by the invention of the locomotive and the steamboat.

Geography and geology as well as botany and zoology are sciences easier of approach to the student of today than they were to his grandfather, and so are many other subjects of study.

But application is no less necessary than of old on the part of all who would acquire wisdom.

To Help Science Teachers.

At its annual meeting in December, 1923, the American Association for the Advancement of Science appointed a committee to make a comprehensive study of the place of science in the educational programme. Under government auspices, there has just been published a bibliography which is the first fruit of that committee's work.

The compilation lists all the articles and material relating to science teaching in the secondary schools which have appeared in recent years in a dozen or more well-known publications devoted to science and education, together with a number of other noteworthy contributions on the subject to periodical publications not in this selected group. This compilation was made for the committee by Earl R. Glenn assisted by Josephine Walker, of the Lincoln School, Teachers' College, Columbia University, New York.

The work comprises 161 octavo pages, and is divided into two parts—a General Bibliography of High School Science Subjects, and a Bibliography of Chief Science Subjects—the latter being subdivided under the following heads: General Science, Biology, Chemistry, Physics.

Copies of this publication may be procured from the Superintendent of Documents, Government Printing Office, Washington, D. C., at 20 cents per copy.

Conserve Child Life.

What is the use of educating the children of America for making their way in the world, if they are to be run over and killed by motor cars before they arrive at maturity?

The question is a practical one, and concerns all who are interested in members of the rising generation—teachers as well as parents—people in the country as well as in the city, for fast-speeding cars run on the rural roads, and many of the accidents in which children are victims occur on highways at a distance from the towns.

Little folks must be taught the necessity for perpetual caution. The world has become a more dangerous place for everybody since the advent of rapid transit.

For this reason there must be instruction in the schools that will inculcate habits conducive to safety. Let all be trained in the spirit of the slogan of "Safety first." Little folks must be warned against playing or loitering on streets or roads. They must be taught to exercise the greatest possible vigilance at intersections. It is well to have signs in the vicinity of every school house admonishing motorists to slow down and keep careful watch, but this is not enough. The children must be careful too. They will not be careful unless systematically trained.

The automobile imposes a new responsibility upon teachers.

Teach Dreamers to Do.

Every teacher comes into contact with examples of the type of student described by Professor Halleck as not without capacity for learning, but woefully lacking in energy, and indisposed to seize the present moment for putting what he knows to practical use. Such students like to learn, and continue accumulating knowledge, but unless inspired to exertion by powerful incentives from without, they habitually refrain from effort in the direction of achievement.

"A visit to the reading rooms of any library will enable us to find chronic, sponge-like absorbers of whatever is written. Their very faces come to have a dreamy, relaxed expression. These persons generally fancy that they are going to do something soon, but their motor paralysis becomes more and more complete. Sometimes boys are allowed to bury themselves in book after book, until action becomes extremely irksome to them. They love to absorb ideas and to direct all their motor-energy into dreaming or castle-building. In the case of the majority of people, action needs to be cultivated and to be directed to definite ends. It is not enough for one to form an idea of becoming a great man. He must do things to make himself great."

Teachers can perform service of incalculable value to society as well as to the individuals immediately concerned by watching for the symptoms of a tendency to dreaming instead of doing, and by correcting the evil before it has become fixed. Tact must be exercised to get the best results. There will be instances in which more can be accomplished by quiet management than by the noisier method of frontal attack. The object to be attained is to enlist the interest of these inert young people in projects which will force them to make use of what they know—to encourage and stimulate them in the exercise of their faculties.

Good habits are as persistent as bad habits, and as easy to establish in the average human individual—"if he is caught young."

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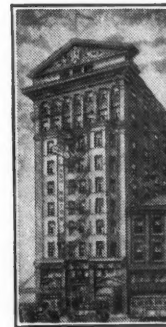
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THE SCHOOL DAYS OF POPE LEO XIII.

(Continued from Page 217)

Application to studies brought a severe sickness during 1821 which robbed him of what in early life promised to become a robust constitution. His vacation-spent always in his mountain home where he loved to hunt game birds, retained for him sufficient strength to enable a further prosecution of his studies. A letter of his to his brother manifests this passion for game shooting as well as his care to buy shot and powder where it was cheapest.

All through his school days, economy was uppermost in the mind of young Pecci. He had recognized early that the family fortunes were badly impaired. His mother had not hesitated to cultivate the silk-worm that funds might be found to educate her children. This spirit of joyful acceptance of the returns of fortune had been fostered in the Pecci family because of their dedication to the Poor Man of Assissi. When the Countess Pecci died in 1824 she was clothed in the brown habit of Lady Poverty and laid to rest in a Franciscan Church in Rome.

With the death of his beloved mother, the son put aside the name she had always called him and until his death signed himself Joachim. At this time, too, he entered the Roman College of the Jesuits known as the Gregorian. It had been restored by Leo XII, the successor of Pius VII, and its doors opened to no less than fourteen hundred students.

In this school he won further distinction in Latin composition, delivering an oration in which he compared with striking ability Pagan and Christian Rome. He secured the College prize by composing one hundred and twenty Latin verses on the Feast of Belshazzar. Although he lived during his studies at the palace of his uncle Antonio no complaint was ever made of any absence from the lecture halls, nor of undue participation in wordly amusements.

Because of the well known devotion of his house to the Holy See it was thought probable that this brilliant scion of the Pecci family would enter the service of the Church. But when asked to take the step he pleaded for time. Finally he took up the theological studies offered by the Gregorian and with such distinction that he was deputed to repeat the lectures to the students of the German College. In 1832 he was awarded the Doctorate in theology and began his preparation for a diplomatic career by entering the college of Noble Ecclesiastics.

The University of Sapienza where he matriculated for this purpose had been founded in 1303 by Boniface VIII, but it was not until the Pontificate of Sixtus V, a Franciscan, that it received special attention. The name of the university was taken from the text engraved over the rear entrance: The fear of the Lord is the Beginning of Wisdom.

From this institution, the future Pope went forth to engage in many exceptional missions assigned to him by the Holy See. Looking back over his school days he could truthfully say that they were spent with enthusiasm in preparation for the great work destined to be his. He had loved the honor of his family, borne the privations of an impoverished patrimony with fortitude, and worked at his tasks with the single aim of honest advancement.

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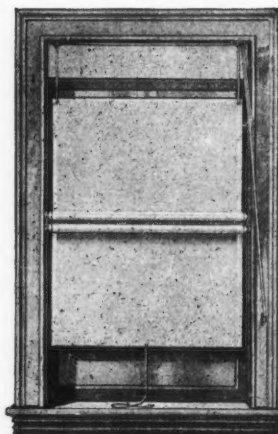
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NEWS ITEMS IN BRIEF.

Two facts stand out in the reports of Catholic schools published thus far: First, the striking increase in physical equipment for Catholic education; dozens of new schools are being opened this fall, and hundreds of additions have been made to old buildings. Second, the fact that while college growth was the feature two years ago and high school growth last year, with the opening this month both groups seem to have hit their stride, surging forward rapidly side by side.

Among the exhibits planned in connection with the fifth annual convention of the National Council of Catholic Woman, to be held in Washington, D. C., Nov. 15-18, will be a "Book Shelf for the Catholic Student in Non-Catholic Colleges." The attention of delegates will be called especially to the opportunities open for aiding Catholic clubs and centers at state universities.

An event of September in Rome was the International Congress of the Catholic Youth which was participated in by twenty-six nations. The United States was represented by a delegation of eighty-two men of the Catholic Youth Association, led by the Rev. E. F. Garesche, S.J., and a deputation of the Boys' Brigade. Father Garesche took a prominent part in the discussions, stressing the need of preparation by Catholic Youth to meet all emergencies and the part they should take in developing the highest social life.

The first step has been taken in a campaign to raise a fund for the building of a group of central Catholic schools in Greater Cincinnati at a meeting of all the pastors of the city and of Hamilton county under the presidency of the Most Rev. John T. McNicholas, O. P., Archbishop of Cincinnati. The "drive" method for raising the money will be employed, this plan having been unanimously chosen by the pastors in preference to the parish assessment plan.

St. Mary's academy Lorain, O. has set a record and is issuing a challenge to any other school to beat it.

Precisely at 3, o'clock a few minutes before school was scheduled to close, with every door in the building shut, a gong summoning 300 students to a fire drill sounded in each of the 14 rooms of the building.

Forty-nine seconds later every child in the building was lined up on the

walk outside, each student of each room in place.

It was the first drill of the year, and it was unexpected, but it beat by seven seconds even the record for last year. Credit for the feat, according to officers of the academy, belongs largely to Mother M. Adrienne.

Hampered by the flowing black robes, starched headdresses and veils of their religious habits, two Sisters of the Order of Our Lady of Christian Doctrine plunged into the Hudson, near Nyack, N. Y. and rescued three little girls from drowning. One of the Sisters nearly lost her life and a fourth little girl who went to the rescue of her struggling companions was drowned.

The campaign for the \$1,000,000 memorial to the late Rev. Peter C. Yorke of San Francisco, is national in scope and aims to build and endow a Catholic High School for boys in the Mission district. The suggestion for a memorial to Father York was first made in The Journal by Bro. Joseph.

The intention of the League of the Sacred Heart for October is "Religion in the Schools." Pray faithfully for this; it is the issue presented to the Catholic Church this year in this country.

"Suffer the little children to come unto me." Why prevent them?

Religious training and character building are sadly needed in the public schools of Iowa, is the finding of the Educational Council of the State Teachers' Association, after a careful survey.

Brother Paul, for the past eighteen years superintendent of St. Mary Industrial School, has been appointed provincial of the Order of Xavierian Brothers in the United States.

A Sister of the Gray Nuns Order recently arrived at Regina, Sask., from the northern missions and had her first glimpse of civilization in five years. She traveled 500 miles by sledge, canoe and train. The necessity of consulting a dentist was one of her objects. She also enjoyed a short stay with relatives there.

That nuns wearing their religious garb and teaching in the public schools exert a sectarian influence forbidden by the Constitution and Statutes of Kentucky was the ground for a decision of the County Board of Education of Daviess County. A mandamus suit to compel the County Board to employ the teachers has been filed.

The Christian Brothers of Ireland, the great teaching Order which ran in to many difficulties in the days of British rule because it insisted upon giving only what it considered proper Catholic education, is now about to receive official recognition from the Free State Government.

The first case in the Knights of Columbus' Colorado campaign to put an end to proscription of Catholics as public school teachers has been filed.

GREGG SHORTHAND WINS AGAIN



Martin J. Dupraw,

youthful Gregg writer, and holder of the New York State Shorthand Championship, won the National Shorthand Reporters' Association World's Championship Cup at Omaha, Nebraska, on August 17. By transcribing the three championship tests with a total of but **three errors**, Mr. Dupraw established an accuracy of 99.91% perfect.

Charles L. Swem, World's Champion for 1923 and 1924, won second place with but **ten errors**.

By writing 3,445 words in fifteen minutes at speeds ranging from 198 to 258 words a minute, and transcribing their notes with but three and ten errors respectively, Mr. Dupraw and Mr. Swem set new marks for accuracy at these speeds.

Gregg Writer Wins Amateur Championship

Harvey Kittleman, a student in Gregg School, Chicago, won the Amateur Championship at 150 words a minute with but **seven errors**.

Harold Brandenburg, a Gregg writer, won first place in the professional event dictated at 150 words a minute with but two errors.

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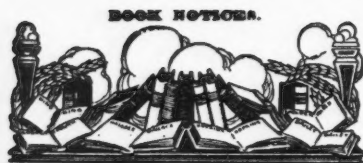
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Contemporary Verse. Edited with a Prologue and Notes. By A. Marion Merrill, Former Head of English Department, Somerville High School, and Grace E. W. Sprague, Head of English Department, Somerville High School. Cloth, 326 pages. Price, \$1.25 net. Little, Brown, and Company, Boston.

With the conviction that poetry belongs not alone to the past, but also to the living present, this volume of selections from the verse of writers of the immediate present and the recent past has been carefully prepared for the use of classes beginning the study of poetry in the junior high schools and in the freshman class of the general high school. Here is its definition of poetry: "Beautiful thought beautifully expressed in rhythmic language"—a definition that will be accepted by the older generation of poetry lovers, and need arouse no hostility on the part of real poetry-lovers old or young. The selections are various and admirable. The introduction is well written, and there are many illustrations likely to instruct as well as to please.

The Cathedral Readers. Book Four. By Rev. John A. O'Brien, Ph.D., Author of "Silent Reading". A Revision of the Elson Readers. Book Four, by William H. Elson. Cloth, 352 pages. Price, Scott, Foresman and Company, Chicago.

The story content of this reading book is varied, interesting, of great literary merit, and at the same time rich in religious and ethical values. There are Biblical stories and sacred pictures and ennobling memory lessons—and there is so much else that the young learner, while absorbing high principles and ideals, will have no reason for feeling defrauded of entertainment. There is especially a great deal of patriotic literature among the selections, much wholesomely stimulative biographical material, and sections devoted respectively to the World of Nature and to Adventure and Fairyland. Beautifully printed and illustrated, the Cathedral Readers may be commended as choice examples of the admirable provision for young learners which is made by progressive American school book publishers at the end of the first quarter of the Twentieth Century.

Paintings of Many Lands and Ages. An Introduction to Picture Study and Art Appreciation. By Albert W. Heckman, Instructor in Fine Arts, Teachers' College, Columbia University, and Special Lecturer at the Metropolitan Museum of Art. Stiff paper covers, 63 pages. Price, The Art Extension Society, 415 Madison Ave., New York.

Long before the child enters school, pictures play an important part in his life. Why may not the principles of

art be imparted to him at an early age, so that from the days of his youth he may begin to bestow his admiration on the right things, and not be obliged to discard erroneous notions as a preparation for the formation of correct taste later in life? This little book contains a great deal of valuable information in a little space. The first part of the book explains fundamental principles upon which sound art is based, while the remainder is devoted to analyses of a number of the world's famous pictures. Teachers will be interested in this book, and will find in it much to assist them in developing intelligent love of art among their pupils.

How They Dress Costume Dolls. By Rose Netzorg Kerr. Portfolio containing six sheets of outline designs for tracing or hektographing and coloring by hand. Price, 50 cents net. Fairbairn Art Company, 736 W. 173d Street, New York City, N. Y.

These designs will supply suggestions for blackboard work, besides being available for desk work. They include historical costumes of various periods, as well as costumes for Santa Claus, a woodland elf, a witch, an Indian chief, etc., and a valentine dress. They furnish suggestions which might be utilized in designing costumes for children to wear on the occasion of school exhibitions.

The Elements of Composition. By Henry Seidel Canby and John Baker Opdyke. Revised edition. Cloth, 699 pages. Price, The Macmillan Company, New York.

To teach the ordering of thought for the purpose of expression is the simple aim of this well-known book, and that in the opinion of instructors it has proved available for this important task is demonstrated by its appearance in the present Revised Edition. While the authors have no expectation that the power to write can be derived from the memorization of rules, they are confident that the student of composition requires a textbook which will stimulate the mind while at the same time providing matter upon which the mind may feed. "The Elements of Composition" in its new dress is even better than of old.

The Administration and Supervision of High School. By Franklin W. Johnson, Professor of Education, Teachers' College, Columbia University. Cloth, 402 pages. Price, \$2 net. Ginn and Company, Boston.

During the past ten years the author has been conducting courses in high school administration at the University of Chicago and Columbia University, New York. Prior to that time he enjoyed the advantage of long experience as a principal of schools, public and private, including a public high school, a co-educational school and a boarding school for boys. He had experience in the West as well as in New England, and is familiar with conditions throughout the country. Skillful administrators are needed for high school principals, but another qualification is essential as

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well as skill—vision to see combined with strength of character to follow the larger ideals that give unity and meaning to their manifold tasks. Here is a book that will help them.

God and Reason. Some Theses from Natural Theology. By William J. Brosnan, S.J., Ph.D., Professor of Natural Theology, Woodstock College, Woodstock, Maryland. Cloth, 227 pages. Price, Fordham University Press, New York.

This is a book in which philosophers, self-styled, who question the existence of the God of Christians are defeated by the use of their own weapon, reason. It is a remarkable work, not likely to be ephemeral, for the subject with which it deals is one that always has and always will enlist the profoundest interest of thoughtful men, and the method of dealing with it followed by Father Brosnan is so wholly admirable as to compel attention not only for the conclusions reached but for the processes of intellection employed in the quest.

Putnam's Handy Law Book for the Layman. By Albert Sidney Bolles, Ph.D., LL.D., Formerly Professor of Commercial Law and Banking in the University of Pennsylvania, also Lecturer on the Same Subjects in Haverford College. Leatherette, red edges, beveled, 340 pages. Price G. P. Putnam's Sons, New York.

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Picture Study in the Grades. A Manual for Students and Teachers. By Oscar W. Neale, State Normal School, Stevens Point, Wisconsin. Leatherette binding, 454 pages. Price, O. W. Neale Publishing Company, Stevens Point, Wisconsin.

The utilization of pictures for the purpose of instruction in schools has been in progress for a long time, but it is only recently that the provision of text books with courses of study on this subject has begun. The author of this volume has been noted for the felicity of his talks on pictures to classes of students and groups of teachers. He has prepared the volume under review, he explains, for the purpose of helping busy teachers to guide the boys and girls in the schools to an appreciation of some of the better things of life. This certainly is a worthy aim. The material which he furnishes includes full page black-and-whites of more than sixty masterpieces of art likely to enlist the interest of young people, many of



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them inspiring admiration for some high ideal. It also includes information concerning the artists, as well as studies of the pictures themselves. The work embodies a labor of love, sympathetically and intelligently performed.

Si Le Grain ne Meurt. By Andre Gide. Edited by V. F. Boyson, with a Preface by the Author. Cloth, 112 pages. Price, 50 cents net. Oxford University Press American Branch, New York.

This fragment, relating to the early life of a noted French writer, will afford young students of French an opportunity to gain first-hand knowledge of his penetrating and subtle style. The notes are adequate. There are a vocabulary and a list of phrases and idioms with translations. The illustrations consist of a portrait of the author and two maps.

Preparation and Use of New-Type Examinations. A new Manual for Teachers. By Donald G. Paterson, Professor of Psychology, University of Minnesota. Stiff paper covers, 87 pages. Price, 60 cents net. World Book Company, Yonkers-on-Hudson, New York.

The new-type examination requires exceedingly short answers to a relatively large number of "key" questions, on the assumption that correct answers will be symptomatic of total organized knowledge. The object of this little book is not to argue the superiority of new-type examinations, but to aid teachers who desire to experiment by supplying a summary of the best rules to be followed in preparing and using the new-type examination methods. It is carefully written by an experienced teacher who is heartily committed to the type of examinations which he undertakes to explain. There are many elementary schools, high schools and colleges in which this type of examinations has been introduced, and the growing interest in its subject warrants belief that there will be a demand for the book.

Arithmetic Work-Book. Grade 6. By G. M. Ruch, F. B. Knight, J. W. Studebaker. Edited by G. W. Myers. Stiff paper covers, cloth back, 62 folio pages. Price, pupils' edition, 36 cents; teachers' edition, 48 cents. Scott, Foresman and Company, Chicago.

Intended to supplement the classroom use of any good arithmetic textbook, this publication contains a series of twenty-nine standardized drill exercises on the essentials of sixth grade arithmetic, together with study units on the persistent difficulties and provision for extra practice on these difficulties. Each drill is so arranged as to present increasing difficulties to the student. One of the objects kept in mind is to provide the students recurring practice involving principles which they have already acquired, and which it is important they should not forget. The Teachers' Edition contains a manual of instructions for the use of the work books. It also contains the work unit of the Pupils' Edition, provision for diagnostic rec-

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Franciscan Studies. The Origin and Development of the Franciscan School. Duns Scotus and St. Thomas. Note on the "Formal Distinction" of Scotus. Note on the "Forma Corporeitatis" of Scotus. By Berard Vogt, O.F.M. Stiff paper covers, 48 pages. Price, Joseph F. Wagner, Inc., New York.

This is the third of the series of monographs published under the auspices of the Franciscan, Conventual and Capuchin Fathers of the United States and Canada. Like its predecessors it is rich in thought-provoking facts many of which are not as generally known as they should be. Indeed, it is remarkable how much these unpretentious pamphlets contain pertaining to the history of edu-

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cation, and also remarkable how great a part of their contents embodies information not readily procurable elsewhere.

The Constitution at a Glance. Outline Analysis with Explanatory Notes. By Henry B. Hazard, LL.B., of the Bar of the Supreme Court of the United States, and Margaret D. Moore, B.S., M.A., Formerly Assistant Educationist, U. S. Government. Chart, printed in colors, on stout paper, and enclosed in stiff paper covers. Price, 75 cents. Henry B. Hazard, Lock Box 1919, Washington, D. C.

Wherever the study of the Constitution goes on this chart will be found useful. It will be appreciated by instructors as well as by students. The chart presents on a single sheet the words of the Constitution, an outline analysis, and copious explanatory notes, principally from decisions of the Supreme Court, acts of Congress and other authoritative governmental sources. The different colors and a system of index numbers facilitate references to the fundamental text.

Boy Guidance. A Course in Catholic Boy Leadership. Outlined and Edited by Rev. Kilian Hennrich, O.M.Cap., Chief Commissioner, Catholic Boys' Brigade of the U. S. With Preface by Very Rev. Michael Ripple, O.P., P.G., Director General of the Holy Name Society. Cloth, 239 pages. Price, \$2 net. Benzinger Brothers, New York.

From adolescent psychology to play supervision, there is not a problem nor a subject germane to the topic indicated by its comprehensive title which this book does not discuss. Its contributors are trained experts, each taking from the vantage point of specialization the subject of which he treats. Few if any are the parishes where there is not a priest struggling with duties for the successful performance of which he will find pertinent and valuable suggestions here. The message which the volume megaphones to the world is this: "Go into the courts and the hospitals, by all means, to redeem the souls and bodies of stricken boys. But above all, before all build spiritual and physical strength into the boys who are still unharmed."

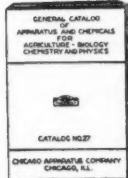
One Hundred Ways of Teaching Silent Reading. For all Grades. By Nila Banton Smith, Assistant Supervisor of Research, Detroit Public Schools. Joint Author of Picture-Story Reading Lessons. Cloth, 149 pages. Price, \$1.40 net. World Book Company, Yonkers-on-Hudson, New York.

The theory of the author is that present social needs demand more efficient reading methods than those of the past. To supply such methods is the object of this book, which covers wide ground and embodies the results of recent scientific studies. The exercises presented have been tested in the course of the author's work as a supervisor in the public schools of Detroit. Even experienced teachers are likely to find suggestions of value.

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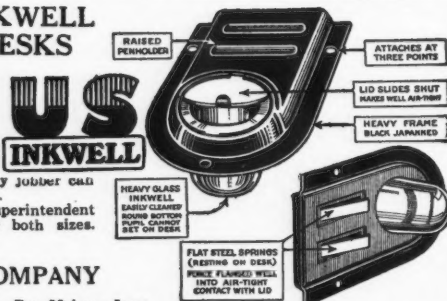
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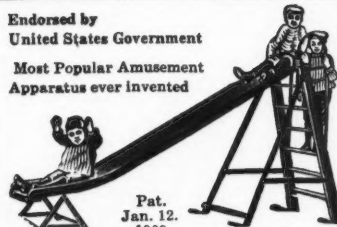
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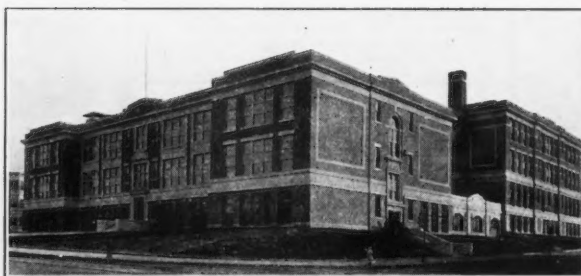
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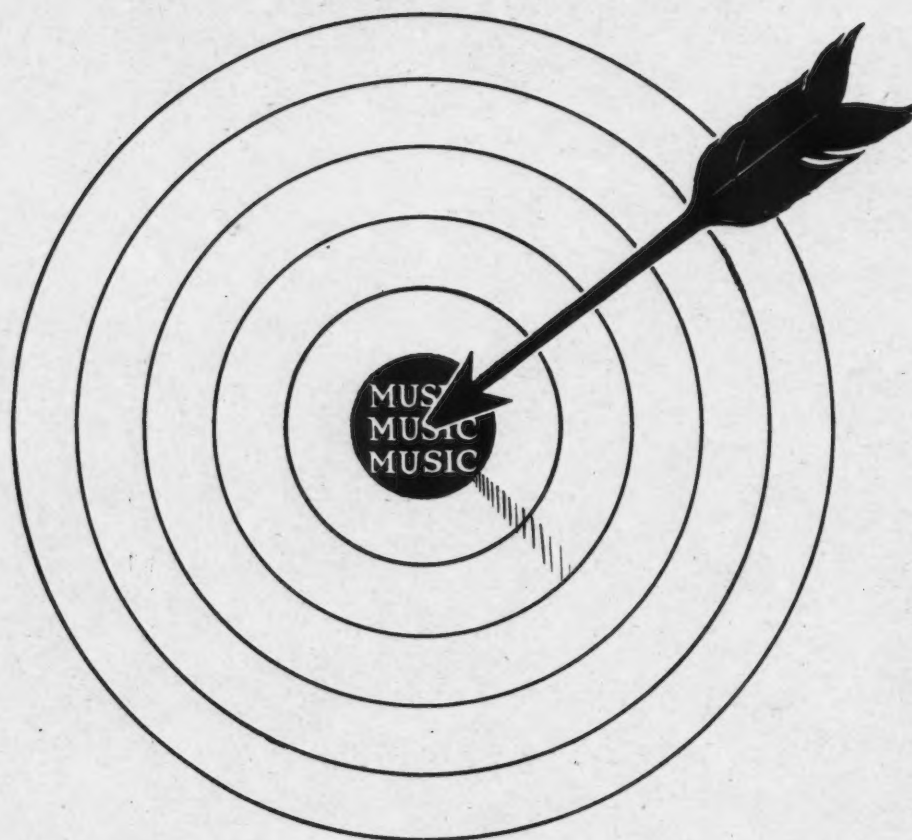
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